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Tibetan SS expedition.

The truth about the secret German project

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TIBETAN

expedition

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A. Kondratiev German way to the Himalayas

This book is entirely devoted to Tibet. Or rather, that side of the Tibetan tradition, which was of interest to the expedition of Ernst Schaefer, strategically prepared by Heinrich Himmler and sent to Tibet in 1938 with the support of the Ahnenerbe society. This episode of the global metapolitical game can be viewed through the prism of history. This is exactly what the author of the book, Andrei Vasilchenko, did, opening up a picture of the relationships, influences and biographies associated with the preparation and conduct of the expedition of Ernst Schaefer.

The first part of the book is a historical study of A. Vasilchenko himself, the second is a no less historical report on the trip, written by E. Schaefer and included in this edition with slight abbreviations.

Only one point remains unclear - what was the "mysticism" in these "Aryan historical studies"? After all, a pilgrimage to the country of the East is not just an "expedition" and a research boom that has subjugated the pilgrim, it is a demon that leads him away from the essence. Knowing the essence of such a demon, we, of course, could say that a logically motivated journey has nothing to do with a mystical theme, because, as Ludwig Klages clearly said, "logic is an ordered Darkness, and mysticism is a rhythmic Light." [1]

The rhythm of Schaefer's expedition will become clear only after some immersion in that now forgotten world of occult theories, from which Yula and Schaefer himself and other members of the expedition lit their lamps - right there, on one of the Himalayan peaks. Light illuminated the summit. "The flame is up," the Germans sang, "and the deep Night of clear stars hung over us like white bridges." "Natte etrog... ypa Noÿe Noasÿ aeg Kl agen bÿÿegpe, Che mme meke Vgieskepÿÿ'p..." [2]

But before we talk about the occult environment that brought up the idea of contact with Tibet, we must immediately warn the reader that the picture of "Tibet in reality" and "Tibet in the imagination of German Ariosophists" are two fundamentally different pictures, at least because the approach is different. to mysticism in the East and in the West. "In the West, a mystic is a pious person, as allowed, of the highest type, but in essence he is always a believer and worshiper of God.

On the contrary, a Tibetan mystic, from the point of view of Western people, will quite possibly look like an atheist. However, if we call it that, we must beware of associating with this term the feelings and ideas that it arouses in Western countries. [3] Therefore, to demand from the participants of one of the first Tibetan expeditions a full understanding of what they saw is unnecessarily pretentious.

Here is just one example of such preconceived notions. As a result of the Schaefer expedition, the film "Mysterious Tibet" was shot, which will be further described in the book by A. Vasilchenko. Almost at the very beginning of this film, we are shown the image of Mahakala, explaining that this is almost

demon of darkness, and hence the skulls in his image come from. "To them, the wild, proud and invincible Mahakala, devouring corpses at his festive feast and drinking seas of blood," Schaefer himself will write about Mahakala, attributing such appeals to Tibetan lamas. — Mahakala will cut into pieces the abundant river of your life and destroy your body at the Divine feast. He is drunk with lightning and a demon who destroys demons. Hail, Mahakala, Spirit of all the dead." [4] "Mahakala is a black bloodthirsty god whom the people of Sikkim, a small city in the Himalayas, revere as the Lord of all beings and spirits," the Nazi newspaper Narodny Obozrevatel will tell its readers. "Kikŷ Nizi — Hail Mahakala, the Spirit of all the dead! The gods are dancing in the Himalayas!" [5]

In fact, the Mahakala in the Tibetan tradition is not at all the "Spirit of the Dead", and even more so "of all the dead", as the authors of these popular essays would like. Mahakala is a protector, nothing more! And there are a lot of similar discrepancies between the real Tibetan tradition (undoubtedly very ancient, preserving the remnants of Hinduism and Mithraism, runic writing, and much more) and the image of this tradition that has developed among European esotericists and visionaries - there are a lot of these discrepancies, by and large. By the way, the knowledge that is stored in Tibet remains unknown to Europe until now, despite the rapid development of the science of Tibetology since the 1950s.

German Book of the Dead

Interest in the theme of the dead, which in the Third Reich turned into a kind of cult (an oath before a banner stained with the blood of sixteen young men who were victims of the Munich putsch, the construction of colossal necropolises, and indeed some kind of necrotic anxiety on

theme of the immortal Aryan race"), this mysterious interest in the dead grew into a whole series of strange books, strange above all by the unusual proportion of "living" and "dead".

Like five-year-old children, the ancient Germans did not know death at all - postulated, for example, Otto Hoefler, [6] - the dead appeared alive, rejoiced with them, made brotherhood and crazy rages, following their leader, the first deceased, in the retinue of the Wild Hunt, not knowing death Wotan, who was called "Dead Irmshter" in secret alliances.[7]

For the sake of the unity of the living and the dead, the Anenerbe society was founded, in the name of which one omission crept in: "The Heritage of the Ancestors" is, after all, the "Heritage of the Dead Ancestors", but it was not said about them that they were dead - they are alive in the same German brothers, in the rituals of the Black Sun, in the common German language and in the sacrament of the Wild Hunt. Drops of blood shed once for Germany - it doesn't matter whether it was on the ill-fated Munich Square or in the Teutoburg Forest itself - from these drops of spilled blood a new Empire grows, based on Ahnep-Egre, Appen-Megttaes tes ...

The blessed country of grandfathers-great-grandfathers ("Paradise that was in Atlantis" - according to Karl Tsech [8]) was called "Attalantis". God the All-Father was revered there, and this country already in its very name contained a story about Him. "Attalantis, that is, Atlantis in short form (AChapl\$), was the country of the fathers, from the word Aŷa = Father = Aipe and the word [ap@-Yoapa, that is, "earth". The word "Atta" means "Father" in the Gothic translation of the Bible by Bishop Ulfila and is found in the Lutheran Bible as "Abba" (beloved father). In German colloquial speech, this word is also found in the form of Ae 9 Rada, as well as in the names of German towns and villages: Ae, AZhe54ot, Ayepegeya, Aŷepŷaisep, Aŷepŷoŷep or Aŷepkŷgŷŷep. The name "Atlantis" is also recognizable in the name of the mountain range "Atlas" and in the sound of the Mexican cities "Atlan" and "Astlan". The Aztecs living in Mexico claimed that they came from the country of Atlan, which was far to the East in the sea - that is, also from Atlantis.

Those who migrated from there bore the name "Aya" = arya = arias, in contrast to other human types and human-animals. The noble Aya called their country "Ayaland" (Aa! apa). About the Ayahs that spread to the South up to Siberia

names: Asia (Asepiapa, country of Ases), Syr Darya, Himalayas (Nitaiaua, Sky of the Aryans = Nitte! deg Ager). The word Aia is also found in the Edda. The first human pair is referred to there as "Ai" and "Eaaa". Also, Homer mentions the name "Aiaiapa", forcing Odysseus to sail to the sorceress Kirk on a distant island in the West, called "Eia" or Aia. [9]

Rise of the Beast God

According to the data published on the eve of the Third Reich of the "Primary Texts of the First Divine Revelation, the Atlantean Protobnblia, the Golden Book of Humanity", dating back, according to the publisher of this book F. Schmid, to the era of the Earthly Paradise (about 85,000 BC), in Atlantis there was a synarchy - the joint rule of twelve Ayews, the thirteenth of which, named Bohika Esse Amauta, sat in the very center. All the ancestral Atlantean princes occupied their golden thrones, but the fourteenth one always remained empty - invisible to the human eye, there was God the All-Father Himself (Alyager-Soi), who created both Heaven and Earth.

If Bohika Esse Amauta had been a little more efficient, he would never have allowed the ambassadors from the tribes of Ask and Embla to land on that blessed land, sailing under red-brown sails and directing obsequious speeches towards him. "We are ambassadors from our two tribes, from the clans of Ask and Embla, who are located in the East of the wide waterway, and who have always served you, trading with the people of Ayew," they said.

ambassadors from the people from the Idean fields, asking Bohika Esse Amauta for only one favor - not to forbid the representatives of their people to move closer to the people of Ayev, to places slightly north of the country of Atgalantis. Since the King of Bohik, Esse Amauta, was a very kind king, despite the objections of his Minister of the Navy Amud Arya and Minister of Military Affairs Aiyar Manu, as the Atlantic Proto-Bible says, he allowed the "children of Udum and Chandal", the peoples of Ask and Embla (according to - Germanic, Adam and Eve) to those blessed areas of Ayew, where once there was Paradise and the Kingdom of God on Earth.

From now on, constant nightmares, fratricides and revolutions began in the country of Attalante, which ultimately led to the capture of the country of Alfator by evil chandalas, so that "the holy city of all cities for the first time saw death and blood within its walls." In the text of the "Atlantic Proto-Bible" this blood is called the blood of the "Sons of God", shed by "children of Udum and Chandalas" by decree of their "the beast god Yavia" (Tegdoy Yam), in whose honor a huge temple was erected on Aggalanta, where bloody sacrifices were made from Ayan women, children and old people.[10]

The origin of this occult apocrypha is reconstructed without much effort. The author and "decoder" of it, Frenzolf Schmid, had great sympathy for the founding father of modern Ariosophy, Lanz von Liebenfels, and together with the author of "Atlantis, Edda and the Bible" Hermann Wieland, he was a member of the "Ariosophical Central Committee for Culture" created by Herbert Reichstein KiKiggeppale", AK2), which was, as they would now say, a kind of "EtK {apK" of the then occult nationalists. From Liebenfels, Schmid borrowed the theory of the "Chandalazites" (descendants of Adam, a beast-like animal), and from Wieland, whose program book about Atlantis was published six years earlier, the very concept of "Attaland", which Wieland, as we have already seen, also associated with Ayami and attributed to the region of the Himalayas (Nitaiaua, Sky Ayev = Nitte! deg Ager).

Rituals of the Stone Circles

However, about the Himalayas. In the then German esoteric literature, there were more interesting interpretations. For example, in the book "Golden Age of Mankind", one of the greatest magicians of the Armanic school, Rudolf Jon Gorsleben, interpreted "Gkmalai" as Nitte|-ade or Nittejy-seipkgejydejede, i.e. "heavenly location" or "heavenly place of stone circles". [eleven]

Under the stone circles Gorsleben meant megaliths, about the ritual use of which in the works of the Armanic magicians many interesting considerations were expressed. Beginning with Guido von List's seminal study *The Mysterious Proto-Language of the Ario-Germans* (1910), megaliths have been associated with angelic magic, a special mysticism of vowels, each of which, in a diagram that sounded like "AR-EKH-IS-OS-UR", was located with one of the five sides and was visualized inside the stone circle. It was an ancient Armanic ritual, close to the teachings of Kalachakra,[12] the meaning of which was not only a return to the Proto-language, but also the symbolic generation of new people, called by Guido von List the "Ario-Germanic race."

A complex technique of visualization, only indicated, but not disclosed in the "Mysterious Proto-Language ...", [13] consisted in the fact that each rune was understood (including) as a special stage of the cosmogonic process, the sound of expression of which contained the vibration of this rune. Ar (original One, All-Father, Alfator) gave rise to the All-Mat (Eh), that is, Wisdom or the Super-heavenly Spouse. This is how the First Two of the manifested world arose, the Divine King and his Matronite, as Kabbalists would say.[14]

From this initial Dyad, the rune Is is then formed - the active, initiating aspect of the Sun, depicted as a vertical line. This is the vertical of the universe, however, in order for hierogamy to occur, the Cosmic Womb, Shakti, is needed. Our strength

both will and knowledge are nothing if there is no feminine principle. The rune Is is growth, the vertical, but it is the Mother that is needed to generate multiple worlds - this is the rune Os - the cosmic Eostre, "the good mother Osta ra," as the Ariosophists called her. This "our Eostre" is therefore the passive, passive-generating aspect of God, mediumship in the soul of God, which makes it possible not only to send down, but also to perceive cosmic waves, just as a person is a living antenna and emitter at the same time.

Of course, all generation would be incomplete if a pair of salic runes (Ar-Ekhna in the heavens and Is-Urv in the manifested world) did not conceive the Divine Child. This is Ur, the original and last rune of the Armani series, closing the circle and giving the other vowels the final foundation. Thus, from the stones on which Armanic visualization was performed, the mysterious Proto-Language of the Ario-Germans arose - in a mocking form, this hypothesis was sung by the infinitely ironic poet Gottfried Benn:

"To the greatness of ancient speech

- Says the linguist, -

stone served

forerunner

And people and

no business."

Trojan stones

The ancient designation of these "Himalayan" stone circles, which exists in the countries of Europe, where the mystery of the marriage of the gods took place and the birth of the "ancient Speech" took place, sounds like "Trojan Castle" or "Palace of Troy". German: "TgodaBigd". "If we now ask ourselves what is in common between the concepts contained in the German word Tgoe, meaning fortress, jersey and dance, then it will turn out if we consider that this is one and the same root, nothing more than guarding, wrapping and encircling, and Clausen found the same meaning in the Latin words Tgoÿa (in ÿiaiÿ Tgoÿae, Trojan game), gia and {giya (ladle and frying pan), and even in the word ÿgoia in the meaning of "sow" (Italian ÿgoÿa, French (gia), moreover, in the latter case, he proceeded from the concept of spinning, meaning that the animal writhes in labor pains. "[15] And since the root

go, goi, {gi in Germanic, Celtic, Latin and Greek acquired the meaning of "spinning", "rotation", "circling", and in the ancient German "troy" and "troyer" mean dance, then, taking into account the drawing and the use of Trojan locks, it is quite possible to imagine that the Anglo-Scandinavian expressions Tgoyumt and Tgojerogd can be translated as the Round Castle or the Castle of the Dance and, perhaps, as the Confused Castle, since the concept of spinning (other - German agaÿap, Gothic. {lgadap, Celtic goon, cf.-English {Homep, cf. New English goe, to circle) easily passes into such concepts as entanglement, entanglement and delusion, if not bewitchment. The identification of Trojeborg with Trelleborg or Trollborg in the Scandinavian language also indicates a similar understanding of the word; for the German word arÿep (to drill) originally meant "twirl", dedgojen - "round", and the English {go| - "to roll" or "circle", in Swedish again in a figurative sense: "to tell fortunes".[16] Thus, as the original ritual degenerated into folklore and rite, the meaning of the "Himalayan" rotation of the runes and the cosmogonic marriage of the gods degenerated into circling on megaliths, practiced in some parts of Europe to this day. Most often, these Germanic celebrations take place on the days of the summer solstice, and therefore children born after dances and troyers (Ur) appear after nine months as "gifts from the stork" - this Hyperborean bird returned from wintering in early spring, on the "bird day", Ytÿÿaau . [17]

conception on stone

Oddly enough, but it is from here that the famous story about the brave SS men who had Himmler's task to conceive children right in the cemeteries comes from. Sometimes this tale is even formulated in such a way that Himmler, as a person (which is true - that is true) very well versed in astrology, even calculated special days, especially suitable for such cemetery copulations. Lists of these "ritual days" were allegedly printed in the SS magazine Beg Sshymagge Kogrs ("Black Corps"), along with the names of places that are most important for these dates.

matched.

This story, which has been smoothly wandering from one book to another for many decades, is not so meaningless as it might seem at first glance. In fact, it goes back to a very real letter from the Reichsführer to Wolfram Sievers, dated August 17, 1944. In the meantime, Himmler tells Sievers about a book by the ethnographer Jon Meyer that recently came into his hands called Ancestral Grave and Marriage Stone,[18] which really reflects folk customs, very similar to the above explanation by Ernst Krause ("Troyaburgs - spinning - spinning - a sow etc.").

Of course, nothing similar to these folk customs was committed by the SS men themselves. At least, at the direction of Himmler himself. However, the legend itself is directly related to our "Himalayan" plot, and therefore we should meditate on it a little.

The main idea of Mayer's book, which Himmler liked, was that the covers of dolmens (megalithic tombs) were used by the ancient Germans for the same purpose as the so-called "marriage stones" were used by the ancient Indians. In India, a girl who wanted to leave her parental home for the home of her future husband, from ancient times, had to poison herself first on the so-called "marriage stone", which served the family of her future husband as a crypt or ancestral tomb. Here, as, for example, among the Japanese, the prevailing idea was that if young people begin to like each other, then this is not at all because, as they say now, "he liked her" (if you think about it, a very vague wording), but because that the spirits of his ancestors found a common language with the spirits of her ancestors and decided among themselves in the subtle world that it was their granddaughter who was most suitable for the grandson to generate great-grandchildren and great-great-great-grandchildren.[19] And therefore, the granddaughter had to go to the birthstone of these spirits, perform various Armanic rituals there, generate vowels of the Primordial Language with mantras and conceive the idea of Ur-son, so that the next Ur-son would not be born "without a stork", that is, without "megalithic » Consent of guardian spirits, angels and first ancestors. It is from here that, perhaps, the image of Mithras, born from a stone, comes from, not to mention the most complex theory

Herman Wirth - about the so-called "Megalithic Christianity", revering God the Son as born, dead and howling "created on the Stone.

Scattered from the North Sea to Crete, these "marriage stones" (they are also "large tombs") were located, as a rule, not far from the Indo-Germanic settlements,[20] which achieved the real unity of the living and the dead, indicated by us at the beginning of the article, the unity-identity with his "Aya" and with the non-manifested Alfator.[21] In addition, the marriage stone served as a kind of intermediary, with the help of which an unmarried girl could ingratiate herself with a man, and already married ladies could achieve good childbearing with the help of a special ritual.[22] The ethnographer-historian Horst Kirchner even said that such a marriage was performed on May 25, 1197 by Emperor Philip of Swabia with the daughter of the Greek Basil Irina. It was a marriage right on the megalith, the well-known "Gunzeln" near Augsburg. And in Virchow, near Neumond, there was a custom: childless couples climbed onto the "lid" of a megalith that still exists today, [23] so that the spirits associated with it would send down to them "solar Ur-energy"[24] to conceive a "solar child".

Uranian children

This is how the "Uranic Children" ("Ug-AVpe" means "first ancestor" in German) were born, about which a lot of interesting things are told in Ariosophy. In 1932, on the very eve of the establishment of the Reich, a deep prophetic book was published by Count Alexander von Brockdorff, a militant anti-democrat, prophet and esotericist, who was killed for unknown reasons by the Gestapo in 1939. Count von Brockdorff, who chose for himself the literary pseudonym "Yori" (quite likely, that was his name in some occult ferein), told people about the impending "Uranic World-turn" under the name "Mr Me M". This very "Uranic World Turn", Ogapische \MMe&mepae (cf. Herman Wirth's theory of "Neiide AAHenae"), in the count's opinion, was supposed to consist in a cardinal change in humanity. "The mercurial people that now exist," wrote von Brockdorff, "should be finally destroyed by the Uranian people." This, he believed, was the "great theme of the coming decades," when the Ario-Germanic peoples would receive "magical energy flows" and radically change the goals and objectives of their existence.[25]

This idea of the "children of Ur", voiced by Virgil in the famous fourth eclogue, [26] and today sounding everywhere as the idea of "indigo children", is connected in ariosophy not only with the proto-linguistic "position of Heaven" (Hitteis-lade), with the birth of the rune "Ur" or magical "Ur-energy" (Vril, Orgon, Fohat or Aur as the third dimension of Fohat[27]), but also with the idea of the "Kingdom of Heaven". In the famous "Bibliomistikon, or the Secret Bible of the Initiates", which is a ten-volume summary of all biblical racial esotericism, Lanz von Liebenfels calls a separate volume (volume 9, part 2) "Christ and the Electrotheonic Man of the Uranian Age." In this volume, with the thoroughness characteristic of Liebenfels, one might say, the general Ariosophical understanding of Christ as the Light, Energy principle, initiating a new arioheroic race, human angels, "Uranids" or "Electrozoo", is set forth.

Og me me

Referring to the predictions of astrologers,[28] Liebenfels says that the "age of Uranus" declared by astrologers will be the era of bioelectricity. The discussion was about the same phenomenon, which today is called "free energies" (Neu Engendien) and the knowledge of which goes into the depths of the Germanic tradition. These energies were the basis of the "runic yoga" fashionable at that time, and therefore the runic yogis perceived the coming eon no less messianically. In The Sacred Power of the Runes, published in the same year as Jorev's Ur We We, Siegfried Adolf Kummer predicted: "Since 1936 we have been living in the Age of Aquarius. According to ancient Ario-Germanic wisdom, science and religion, with the entry of the Sun into the sign of Aquarius, a great revival of ancient Germanic wisdom will begin. The Armanic spirit of our fathers is reborn in us, the Germans, and the Heritage of our blood is manifested more strongly. Arahari shines, Wanderer-Wotan again travels through the German regions. Aquarius is also the zodiac sign of the spirit of the race, and the month of Aquarius from January 20 to February 20 of each year was considered by our Germanic ancestors to be

for conception. The labor pains of the new age in the troubled age of Pisces have been increasingly attracting attention in the last decade. The spirit of Pisces is fighting everywhere with the new, becoming more and more Aryan, healthy spirit of the Age of Aquarius.

The idea of the coming world turn was also a key one in the early play by Hermann Wirth (1909), which bore exactly this title (Neide\\Nepae) and was republished in 1934. In addition, on the same night, Yula published the "Chronicle of Ur Linda", which Wirth considered a return to the Ancient Testament of the Germanic ancestors and his gift to the Great Yule, passed on to their descendants. Here is how Hermann Wirth himself ended this book: "From the deepest night into which we have descended, from the perfect humiliation into which we are immersed, according to the prophecy of the White Woman, our people must rise upward along with the Wheel of Time. Under the sign of this Wheel of the Yule and the Wheel of the Turn, under the sign of the

our people of the Time of God, stands our Third Reich. And may it lead our children and the children of our children again to the victory of Light and Life, to the Good of the highest ascent.

Sunday night, November 12, 1933, when the German people returned to Honor and Freedom.

By "turning the Yule Wheel," Wirth meant a return to the ancient Teutonic religion, sincerely believing that it was the religious, and not the economic and social Transformation, that could restore the former greatness of their northern ancestors to the people from Atlantis. The "Chronicle of Ur Lind" was conceived by Wirth as a draft of a kind of catechism of this faith - just like the "25 Theses of the Teutonic Religion", published by the great mystic Ernst Bergmann also on Christmas Day 1934 and preceded by a no less messianic epigraph: "There are only two things that the German really needs: Truth and Iron. Leipzig, at the moment of the Great Reversal (Jule Night) 1933." [29]

What others referred to as the "Turn" ("Kairos" by Tillich, "Keÿge" by Heidegger, "return to Honor and Dignity", "turning of the Yule Wheel", "Uranic world revolution" or "advent of the Age of Aquarius"), was conceived by Liebenfels as the transition to the dominance of the electrozoo and the onset of the "Kingdom of Heaven". This very expression (Gedpit soeioig in Latin, Baÿÿÿÿÿÿ ÿÿÿ ÿÿgapop in Greek or #ÿÿÿÿÿÿÿÿ, ÿÿÿÿÿÿpaÿÿ ÿÿÿÿÿÿ in Gothic), used in the New Testament in relation to the coming Zone of Christ, Liebenfels understands as "the Kingdom of the Heavenly Spirits", "King descended from Heaven", "The Kingdom of Angels or Electrozoo". According to Liebenfels, wherever the Bible refers to "Heaven", one should read "Angels" or "Solar Heroes", "Creatures of the Uranian Race", "people of masters and aristocrats". Both in the "Primary Texts of the First Divine Revelation, the Atlantean Proto-Bible" by Frenzolf Schmid, and in Liebenfels, this people was opposed to the "Chandals and Udum (Adamites)" and was derived from Attaland, that is, from Atlantis. According to Ariosophy (and this is another "Ariosofumen", a kind of josus type [30] of this direction of esotericism), there were at least two Atlantis, and the heirs of the last of them were located in the Gobi region and the Himalayas.

Illion Expedition

It was there that in 1934 the German traveler Theodor Illion (1898-1984), a German doctor of Canadian origin, who knew the Tibetan language and wanted to expand his knowledge of Tibetan medicine, went. Disguised as a wandering monk, Illion traveled around Tibet for a long time, and upon returning to Germany published his travel diaries in the occult publishing house Uranus (where, by the way, prophecies about the "Uranic Age" were published shortly before that). It was the book Mysterious Tibet.[31] According to one version, it was the descriptions contained in this work that gave rise to the subsequent expeditions of the Anenerbe society.

The descriptions were really amazing. Illion told how, communicating with various lamas, robbers and sages, he learned about the existence of a huge underground city in the Himalayas - "a powerful underground empire with many millions of inhabitants." [32] Illion went in search of an underground empire and, risking his life many times, finally ended up there.

There were indeed many inhabitants in the underground empire he discovered. All of them were clearly divided into two groups, one of which wore robes of silk, and the second of cotton. The first were by all indications of people, they moved like people, talked cheerfully with Illion and were outwardly very attractive. The second, dressed in cotton and making up the majority of this colony, were only half people. Yes, they looked like people, but their movements were mechanical, "they moved like automata and their eyes reminded me of the eyes of the dead." [33] How

it turned out later that these underground "dead" were really not quite people. They were servants of the colony, zombified to perform certain functions.

Rule in the underworld was matriarchal and entirely based on initiations. "During my stay in the valley of mysteries, I constantly heard titles like "giver of divine Wisdom", "master of Light", "apostles of Light", "Savior of souls", "Lord of compassion", "enlightened teacher" and some others. Each initiation connected the holder of the title even more closely with the Leader of the brotherhood, and I assume that the holders of the higher titles no longer had any personality, but acted only as executors of the Divine Will - without heart, without body and without soul. Yes, these people have huge superpowers, but this does not compensate for their soullessness. Illion's fears begin to intensify as he notices that the Holy City is modeled after a giant anthill or a Masonic lodge, and all the buildings in it are adapted to open the floodgates at any moment and flood the entire underground city.

In the palace of the local ruler named Lhamo-hun, Illion learns that he is the second white man to visit this underground city. Therefore, such a strong interest was shown to Illion, and even the ruler herself and the high priest Mani Rinpoche honored him with an honorary audience, wishing to give him high initiations and include him in a pyramidally organized community. And only the Western critical mind, love of freedom and remarkable resourcefulness help Illion get out of the Underworld.

Further development of the plot

A vivid and intriguing plot, with a set of components typical of a dystopia (from the magical technology of zombification to putting the entire private life of adherents at the service of the brotherhood, including the use of the "higher sexual energy" of the community members), became the reason that today Illion's works on "underground Tibet" are classified as rather to the science fiction section. [34] The theme of "Agartha", fashionable in those years, turned under the pen of Illion into an ominous conspiracy poem, and the Theosophists' idea of "great Himalayan initiates hiding in the Himalayas" was turned inside out, embellished with a skeptical liberal fear of "all kinds of totalitarianism". This (ridiculous for a Tibetologist, but such was the level of knowledge about the East at that time!) enmity towards initiations did not prevent Illion himself from becoming at the end of his life, already in the 1970s, one of the members of the "Club of Rome"... Both (and militant rejection of initiations, and proximity to Masonic structures) should have seemed to scare away the scientists and mystics of the Ahnenerbe, who moved to Tibet along the paths of spiritual patriotism, in search of the Attalanta of the German ancestors. However, in the vast majority of revelatory and even neo-Nazi books published in the post-war years, it is argued that it was Illion's description of Upagogoip Sieu, located in the Himalayas, that became the source of the Ahnenerbe, because of the desire to check which, in fact, the Schaefer expedition arose.

For example, in *The Black Sun*, the famous bestseller by Peter Moon, [35] Illion's books are presented not as fiction, but as a source of knowledge about a very real Tibet, while the underground city described by Illion turns out to be a special case of the Hollow Earth, confirmation of the glacial cosmogony of Hans Herbig, in which, as is known, Heinrich Himmler himself sincerely believed. [36] And the city itself acquires a name: from an unnamed "city under the earth" or "an empire with many millions of inhabitants" [37] it turns into the "state of Agartu" - this is exactly the name of the corresponding underground empire that we meet in the work

Polish traveler Anthony Ferdinand Ossendowski, published in German in the same year as the opening of the Buddhist House in Berlin.[38]

It said that the underworld of Agartha was inhabited by representatives of previous cycles of history ("800 million inhabitants" - almost like Illion!)

the globe, having exits to the surface of the Earth both in America and in Tibet. According to the story of a Tibetan lama, quoted in Ossendowski's book, "in Aggarth, learned pandits record on stone slabs all the scientific discoveries of our planet and the rest of the world, which is known to Chinese learned Buddhists." [39] In addition, there is a super-perfect weapon that allows, if necessary, to blow up the entire planet into the air and turn it into a desert. A little later, among neo-Nazism ufologists, these "weapons of Agharta" will become bases for flying saucers of the "last SS battalion", located underground in constant readiness for the final revenge.[40]

The classic of this genre, the Chilean writer and traveler Miguel Serrano will tell how during his stay in Kalimpong (the area on the threshold of Tibet) he met a Tibetan representative of the Order, who assured him that the Himalayan Order had a direct influence on the main events of the Third Reich. [41]

In *The Serpent of Paradise*, the same author describes his search for a Himalayan ashram hidden inside Mount Kailash, inside the Hollow Earth. There, according to Serrano, the spiritual teacher of the spiritual teacher Serrano, the keeper of the secret of the Star of Lucifer, lived with his community.

Panchen's teaching

If we ask ourselves to what extent Ossendowski's reports can be considered truthful, then the answer will be rather ambiguous. Let's start with the fact that behind all his stories about "Agarta" one can clearly guess the descriptions of Saint-Yves d'Alveydre, published in France in 1920. The only difference was that Ossendovsky calls the country hidden underground "Adaiva", while as in Saint-Yves it is called "Adaga" which Saint-Yves translates as "City closed to anarchy".[42]

But at the same time, as one of the best experts on Tibet in the Third Reich, Sven Hedin, rightly noted, we do not find either name in the Tibetan tradition⁴⁸. This word is absent in the Tibetan language, and the hidden country similar to "Agarta" exists in at least three variants - these are "Shambhala", "Shangshun" and "Uddiyana".

The description of the first of them (spat-Bpa-la in Tibetan or SatBala in Sanskrit) appeared in German shortly before the creation of the Ahnenerbe society, namely, in 1915.[43] This is the famous book "The Narrative of Shambhala, the great abode of the perfect, together with a description of the country of the Aryans, called the Source that creates joy", written by the Third Panchen Lama Lobsang Paldan Yesha in 1775. This is a kind of guidebook, a description of the path to Kalapa (the capital of Shambhala) and those countries that the Third Panchen Lama met on this path.

After a long description of India (the starting point of his journey), the Third Panchen Lama proceeds to describe the path itself: "... in the west is the country of Oddiyana, which can be reached in 1-2 months (of the journey), followed by Khor and Mleccha (la- lo, Kia-Kio), which border on Ball. This is if Aryadesha (India) is taken as the center (middle). And directly north of Vajrasana is our Land of Iron (Tibet). /.../. Therefore (the path to Shambhala) starts from Mshiyana... Here, in order to avoid confusion, one should listen to the instruction given by the yogi Vajraghanta (Dilbuva): "Measuring the distance from Oddiyana, go south to Odivish and contemplate there!" (Hereinafter, Panchen gives a method for measuring the route on the map, taking into account the coordination of the starting point of the path by the movement of the sun to the south or north, depending on the season of the year. Dde south, Aryadeshi approaches the west, there lies a city called Shahbandar, they come there those who wish to go to Shambhala.

From it 2-3 days go in a western direction, where lies a great city called Nagaratata. The river Sindhu (Indus) flows there. From this very place, where the great river Sindhu flows into the sea, lies one deserted valley, 9 days long journey. Whoever reaches it falls under the protection of a divine place: there, on a beautiful rocky mountain, is

an image of the Hindu goddess Hingapachi, whose veneration comes from here. /../ It should be noted that it is very risky for a person from the south to go there if there is no initiation into the tantras; one might think that in ancient times it was difficult to go on a journey alone, but one should remember the "Nirmanakaya Kaulika, stopping on the way." After all, you can go everywhere, far and wide, as soldiers, officials and merchants, pilgrims and even mleccha (la-lo) do: they wander back and forth dozens of times in Jambudvipa, but they do not reach the goal! [44] Shambhala War

"Near Kabkhela and Balkh," Panchan continues, "the country of Rumsham lies in the northwestern direction, in the lower part of this country the region of the Yellow Plain or Ur-ru-su (Russia) is wedged, while on the south side of Jambudvipas half of the country is crowded with mighty mlecchas—there they have a king on the throne. The Kalachakra sam-grahatantra says: "After this, in the 100th year of the Serpent, the mleccha teaching will come out of the country of Makkha (Mecca) into the outer world." [45]

The hostile mleccha teaching in the Kalachakra texts refers to Islam. Indeed, the strongest religious conflict of our time, the confrontation between Islam and Buddhism, makes us recall the old thought of Max Muller that Buddhism is the final consummation, a kind of theological summary of the entire tradition of the Aryan peoples, and Islam is an equally consistent conclusion from everything that was revealed. In their religion the peoples are Semitic. According to the teachings of Kalachakra, the la-lo faith, which caused the destruction of many Buddhist monasteries, should last for about 1800 years, after which the 25th Emperor of Shambhala named Kalki-Rudra (Kauli-ka-Emperor) will be born.

This will be the king of the world on the lion throne, he will ascend the throne of Shambhala in the year of Fire-Sheep on the 22nd Rabjun (XX \ V century) and will send troops against those la-lo states that are located south of the Sita River and were once part of Aryadesha. Under the leadership of the commander Chandrasuta, 90 million warriors of Shambhala on 100,000 golden chariots will smash the mleccha armies of their country Rum to smithereens. The power of the combined forces of the 12 Great Gods, human and celestial armies armed with vimanas and vihans (aircraft similar to UFOs), will be commanded by a single ruler of Shambhala, the swastika Chakravartin on the lion throne.

Then, in the 20th century, the La Lo armies will be defeated and the mleccha religion will cease to exist forever. According to the teachings of Kalachakra, then will come the Uranian Age, the Golden Age or the new Satya Yuga⁵. [46]

Country Ur-ru-su

As the Third Panchen Lama testifies, the path to Shambhala runs first through Kabala (Kabul, which is still under the rule of la-lo, mleccha adepts) and through the country of Ur-ru-su, which in Tibetan texts means Russia. To get to Shambhala from Tibet, you need to long and stubbornly move north, cross Mount Rasa, cross the river Sita, and end up in the extreme northern regions of the vast country of Aryadesha.

Moving even further north, you enter the Shala forest (of the Shala trees) and the Tala forest. The heavenly trees of Jam-budvipa grow there, after which there will be another forest called Samantha-shubha, after which you find yourself in the Great Empire of Shambhala, which is called the "Treasure Continent" by the people of China, the people of Kashmir - "The indestructible continent of Vajra", the people of Nepal - "Land of wish-fulfilling trees", and by the people of Russia - "Kitezh", "Belovodie" and "Heavenly Jerusalem". [47]

Apparently, initially both Shambhala and Uddiyana were quite real countries, and they turned into "aiguapas" only after some time. First (Shambhala) Italian

Buddhist dog Giuseppe Tucci (1894-1984) associates with the place of residence of dakinis practicing in the tradition of Vpuipta and Vka 'gdutsa, and the second (Uddiyana) ~ with the corresponding

the area of the school RYude / dŷ54. He places both countries on the territory of Tibet. But this localization was far from the only one. Based on the legends and beliefs of the Russian people, N.K. Roerich once proposed a curious hypothesis that there are many entrances to Shambhala, and one of them is located on the territory of Russia, in the area of Belukha Mountain, in Altai. This chaotic conjecture of the Russian occultist would have nothing to do with our topic if it had not become known to us that in the early 1930s N.K. Roerich collected information for Nazi Germany, including, probably, for the Ahnenerbe society.

In the surviving transcripts of conversations with former Gestapo chief Heinrich Müller (dated 1948), he said that the Soviet orientalist N.K. Roerich was an agent of Germany, where he was listed under the code name "Lama". In 1934, Roerich contacted the Nazis and passed on to them the collected field information about the state of affairs in Russia and Central Asia.[48]

Where did the Lama's information go next, which of the Nazi leaders could share the conviction that the mysterious northern country "Ur-ru-su" is Shambhala, we will probably never know.

Perception of Illion in the Ahnenerbe society

After we became aware of the content of T. Illion's books, many of Miguel Serrano's ideas ceased to seem like his own "invention". And when we got acquainted with the travel reports of the Third Panchen Lama, then many of Illion's ideas ceased to seem to be just ssiepeššöp. We had to solve for ourselves only one painful and truly difficult question - what influence could Illion have on the expedition of Ernst Schaefer described in A. Vasilchenko's book? Who from the department "Ahnenerbe" could be familiar with Illion or his books? Are the right-wing conspiracy theorists really right who claim that the idea of sending an expedition to Tibet originated in the minds of Himmler, Beger and Schaefer precisely from reading the books of Illion?

And then the rarest documents accidentally fell into our hands - correspondence about Illion, which was conducted among the largest tibetologists. It was a real find. In the surviving correspondence between Johann Schubert and Bruno Beger, an employee of the SS Main Directorate for Race and Settlement,⁴⁹ Theodor Illion is not only mentioned, but is characterized as an excellent specialist in Tibet, who speaks and writes Tibetan (in italic script CBI-ted, which is pronounced as "and-te") language and even translating Shakespeare's plays into this language.

Further, in this correspondence of Tibetologists from Heritage of the Ancestors, it is said that in Tibetan culture, Illion "like Alexandra David-Nael, pays more attention to occult and parapsychological phenomena than to everything else. In this man, Johann Schubert writes to Bruno Beger, I was especially struck by the fact that he spoke very carefully and quietly. /.../ He intends, as he himself told me, to get a job in Manchuria. But whether he wants to go from there to Mongolia or further to Tibet, I don't know. He also told me that he created a Tibetan description of "Politics" and published Tibetan poems that talk about bomb shelters and things like that! As a general impression, I should write:

This man seemed mysterious to me in many ways."[50]

People who speak in a "mysteriously quiet voice," especially on topics such as Tibetan esotericism, underground bomb shelters, and parapsychology, are generally worth paying close attention to. As a rule, such people are unusual. Even if they are hoaxers, even if their circling in an eternal search is only an attempt to fight their own boredom, but such people speak "carefully and quietly", and therefore they should not be ignored. God knows who they can advise on... "Great thoughts," said Friedrich Nietzsche, "great thoughts come inaudibly like doves."

What was this man looking for in the Himalayas? Does this underground city really exist, or is it just another literary buffoonery? It might seem to us that Illion is, to some extent, a second Ossendovsky, only Ossendovsky without the concept of "Agartha" and without peeping into the books of d'Alveidre. A dubious theosophical past, joining in his old age a mondialist lodge called the Club of Rome, not to mention the spasms of liberal fear of "every kind of totalitarianism" – this stain on Illion's face cannot be erased even by his knowledge of abi-tea. All the same, there is some feeling that under the name of the "religion of Tibet" we are underlaying the cults of Africa, and the practices of "underground zombies" described by Illion are more reminiscent of voodoo cults than of the real Tibetan religion.

All this is true, but Illion knew more than about this religion. In addition to constant trips to Tibet, in addition to communicating with the Tibetologists of the Ahnenerbe Society and translating Tibetan poems, Illion was one of the friends of Giuseppe Tucci, an Italian specialist in Tibet, a historian of the Tibetan religion, initiated into the dzogchen tradition. Apparently, something was indeed hidden behind the novels about "underground Tibetan cities", practical Germans would hardly waste a lot of money on "Tibetan expeditions" - in the context of an impending war, on the eve of a global crisis ...

Meaning of contact with Tibet

From the book of Andrei Vasilchenko lying before us, from the documentary filmed by the Schaefer group, and from less accessible materials, it can be seen that reducing the entire meaning of the expedition to mere "German occultism" is a gross simplification. A little less rude than the position of those who exclude the occult motive as such, but still unforgivable. In the minds of the organizers of the expedition, these occult, Arianomistic motives were supplemented by at least three motives, each of which can be considered as one of the reasons for equipping the expedition.

First, the Germans wanted to find confirmation of the old anthropological thesis that Tibet was originally "Aryan and white", and only then was settled by "representatives of the red race", something like Mesoamerican Indians or Dravidians. If this could be proved, then the Germans would have a strong trump card in their hands, and it would be possible to use this trump card in the game of racial studies both on a didactic and propagandistic level.

Secondly, in addition to this anthropometry, the Germans, with their inherent thoroughness, measured everything they saw in Tibet. The data of these zoological, meteorological, geological and any other measurements were supposed to subsequently confirm the glacial cosmogony of Hans Herbig, which was the basis of the Nazi picture of the world.

Thirdly, there was also a military-strategic idea - to find out about the influence of England in this region in order to turn Tibet into a geopolitical ally. India has always served as such an Asian support for the British, while the Germans thought of making such a support from Tibet.

Having listed all these "logically explicable", "positivistically justified" and "intelligible" reasons, we can now proceed with a clear conscience to the consideration of the very irrational reason that seems to us fundamental in the entire Schaefer expedition. Next, we will try to consider the Nazi search for the Proto-Religion, reducing the amount of work due to the silence on the details of racial, geopolitical, meteorological and all other aspects.

Search for a Lost Religion

There is an interesting point in the book of A. Vasilchenko. When meeting with the future head of the Tibetan expedition, Ernst Schaefer, Himmler begins to tell him his vision of the science of its goals and tasks:

"Academic education, school wisdom, the arrogance of university professors who sit like pontiffs at the pulpit. However, they have no idea about the forces that move

our world. It may be that what you have said concerns the lower races, but the Nordic man came from the sky at the last, tertiary invasion of the Moon.

Himmler spoke quietly, like a priest. The Camarilla was silent, and so was I. I thought they would send me to a pagan monastery. Himmler added: "You still have a lot to learn." And he continued to speak instructively about runic writing, Indo-Aryan linguistics. But in the most urgent way, he recommended to get acquainted with the theory of Hans Herbig. He pointed out that the Fuhrer had long been studying the theory of world ice. And then he added that even now there are numerous remnants of people who lived before the fall of the tertiary moon - the direct heirs of the once missing Atlantis. "I believe they are in Peru, on Easter Island, and maybe in Tibet." [51]

These antiquities of the era of the third moon - they are the stones of the long-destroyed Attalanta or the relics of the "pagan monastery", were interesting for Himmler as evidence of the distant past, when the plan of Krist-Ur began to be put into action. What is the Christ-Ur plan? According to the teachings of Karl Maria Wiligut, who, as the German authors put it, was "Rasputin at the court of Himmler", the plan of Krist-Ur is the plan of the Nordic Savior Balder-Krestos, who wanted to return the Children of Light to their original state, called UR.

Plan of Christ-Ur

According to the teachings of Wiligut, [52] based on the cryptomnesic knowledge of the Irmin family tradition, Baldr-Krestos was born from the eternally young wife of Vili, named Nana. It was about 10,500 years before the birth of Christ, when several types of living beings coexisted on earth, belonging to different world epochs: Kimry (a previous species of "proto-people"), descended from Kimry Irmina, from whose family Baldr came, Wotanists (the eternal opponents of the Irmins) and the result of mixing the Irmins with the Wotanists - the bastards of Jotuna.

Despite the fact that in his bodily appearance Baldr was similar to the descendants of the Irmin family, in his high birth he came from the most beautiful and high family of Khalga. Despite his appearance, he was one of the earthly incarnations of the Children of Light, but, unlike his parents, Balder was much more immersed in the world of dense matter, and therefore, for example, he lacked the creative superpowers of his father Vili. Actually the human element in Baldur was belittled, so that the Divine element would be revealed, so that the plan of Krist-Ur would be realized, in Baldur's creative realization of the will of the All-Spirit of Creation.

As one of the Children of Light, Balder was God for ordinary people, as he had the occult ability to self-create and generate the so-called Primordial Right (Oggessho). Most of the Children of Light often abused this ability of theirs, which is why the "gap" between them and ordinary people inevitably increased. With the help of their strength and power, the Children of Light hindered people in their spiritual development, limiting their possibilities. Balder's task, which he called the "Plan of Christ-Ur", was to obey the earthly Khalga processes, take on a body alien to Him and (as far as we know) obey earthly laws, to reveal in people the knowledge of the Primordial Right, taking away from the Children The Lights are the last vestiges of their Cymric abilities. Not to give, but to take away, Balder had to - this is the difference between him and the Indian avatars, from the bodhisattvas of Buddhism and from Jesus Christ.

In terms of religion, this was a very significant turn. Balder restored the Irmins' faith in the All-Father, identical with the worship of the Sun God, thereby freeing them from the power of the Moon, their home planet, that dominates them. As a result, the entire religion of the Irmins was, as they would now put it, completely reformatted:

there was a rearrangement of indigenous vowels, a global racial-religious renewal. The lunar religion of the Irmins turned into the solar religion of the Arman, one of the most important rituals of which, connected with the mystic of vowels, was described at the beginning of this work. At the same time, one should not forget that the concept of "Irmin" is something more than a designation of a simply human

type, and the concept of "Arman" - the name of the priestly class. This is the difference between the Irminism preached by Wiligut and the later (and more "Botanical", that is, according to Wil and Gut, hostile) Listist Armanism.

Crucifixion of Baldur-Crestos

This fundamental distrust of Wotan, confirmed in Ahnenerbe circles by the quite scientific discoveries of Bernhard Kummer[53] and Hermann Wirth[54], proceeded from the fundamental Irminist tradition about the crucifixion of Balder-Krestos by the Wotanists. Therefore, the now living Grand Master of the "Armanen-Order" is absolutely right when he says that "the Listov concept of Wotanism is conditioned by a fundamentally different knowledge, different from the tradition of Wiligut and his disciples." An attempt to combine these two essentially different legends was, according to Wiligut, the religion of the Cathars, which, according to him, goes back to the tradition of the Arval brothers.

The intersection of Armanism with Christianity should not be greatly exaggerated. Krestos, or Krist, the Armans called their supreme master. The plan of "salvation", that is, the higher development of mankind, which originated from the Primordial Right of the Children of Light and existed for millennia, was called Krist-Ur, and Baldr himself, who carried out this plan, was called Cross-Os.

For his super-cosmic, Uranian revelation, Balder-Crestos was crucified, however, not by the Wotanists themselves, who were too cunning to take on such a sin, but by bastards (or bastards) Jotuns, and this happened three times. According to the teachings of Wiligut, expounded by Gabriela Dashend, who knew him, each new crucifixion of Baldur-Crestos took place according to a different ritual than the previous one. The first time he was still a very young man, the second he was freed from the cross by his sister (but not his mother!) Swanhild-Maria, since he was not nailed, but only tied to a tree. And only the third time, when in the hands of Balder -Crestos was driven in with nails, it was already impossible to escape death.

In a correspondence with Manfred Land, Gabriela Dashend relates how one day she went with Wiligut and her mother on an excursion to the Heding Gorge (Heading Gorge!), near Lake Constance. There, behind the fence, they found a scene of the Crucifixion carved in stone. Or rather, three scenes of the Crucifixion, each of which represented Christ as being on one of the three steps of humanity. "In the first two images, Christ was represented tied to the Cross, in the third - crucified. This was a great surprise for the colonel (i.e. Wiligut. - A.K.), as well as for us - another reason why I immediately accepted his ideas." [55]

The last, third Crucifixion took place, according to Wiligut, in the city of Arkona on the island of Rügen, where the main center of Irminism - its Mecca and at the same time Golgotha - was Goslar (Arua), which Wiligut called "ZogiuaYa-Soz\$ag-Vot". In Goslar, a conflict broke out between supporters of the "old way" and Baldr-Krestos, the Wotanists stormed Baldr's residence, captured him and crucified him - but not on a cross, but on the MAN rune - it was this rune that did not reveal its meaning to the Wotanists. The place of the crucifixion is near Goslar, a little east of the city of Petersberg (there are the ruins of the seminary of St. Peter), destroyed in 1527.

However, even then, already mortally wounded, but still living for about 300 years, Balder-Krestos, through Rügen and Arkona, moved to the Gobi Desert, where he founded one of the centers of his religion. This is where Wiligut's extreme interest in

tradition preserved in Tibet. According to him, it was a relic of the Irminism preached there by Balder-Krestos himself.

GOBI DESERT AND SHAMBALA

Perhaps this will seem like a mere coincidence, but it is in the Gobi desert that the Third Panchey Lama, already mentioned by us, has Shambhala. In his description, he is quite clear

limits it to five countries - the Land of Snows (Siberia) in the north, Tibet and India in the south, China in the east and Khotan in the west.[56]

This same version of Shambhala in the Gobi was held by many theosophists in the 1920s. In the book *Human and Solar Initiation* (1922), E. Blavatsky's student Alice Bailey expounds the doctrine of Sanat Kumar, who was also the "Aryan Christ", like Baldur-Crestos, but arrived in the Gobi several million years earlier than the latter. "Suffice it to say that in the middle of the Lemurian era, about eighteen million years ago, a great event took place, which meant, among other things, the following: The Planetary Logos of our earthly system, one of the Seven Spirits before the throne, incarnated physically and under the guise of Sanat Kumara, The Ancient of Days, the Lord of the World, descended to our dense physical planet and has remained with us ever since. /.../. In Him we live and move and have our being, and none of us can leave His aura. He is the Great Sacrifice, He left the glory of the heights in the name of the developing sons of men, He took on Himself a physical form in the image of man.[57]

In Irminism, a similar connection between the Gobi and the Lemurians also existed, especially in the circles of the so-called "space technicians", as the group of Wiligut's followers, who united in the 1920s, called themselves. The main theorist of this occult group, Emil Rüdiger, an engineer by training, outlined his Gobi theory in the book *The Power of Two Suns. The Myth of the Breezinga Necklace*.

There, in particular, he tells how, in the process of their migrations, the inhabitants of the former Lemuria formed four Asgards (that is, four "Agarts", which for Rüdiger, as well as for many classics of Ariosophy, was one and the same). These four Lemurian Asgards were each ruled by their own gods and were located on the four cardinal points:

Northern Asgard - the Lemurians of Thor lived there,

Eastern Asgard - Odin's Lemurians lived there,

Western Asgard - the Lemurians Loki lived there,

Southern Asgard - Baldur's Lemurians lived there.[58]

If the reader expects that Balder's Asgard will be placed in the Gobi, then we are forced to disappoint him. According to Rüdiger, East Asgard was located on the site of today's Gobi, younger than the others and associated with the Pole of Formation. The beings who lived in this Asgard possessed the secret of the four dimensions. These were the Vans and their helper creatures (almost like in the dystopia of Illion!). Their creative work of creating people was brought to an end by the inhabitants of the Lokian Asgard, who were engaged in what in the language of Serrano would sound like "racial alchemy": they created organic life, creating new dense material types of creatures. Their main goal was the improvement of the family, which Rüdiger, following Wiligut, calls "the great plan for the development of people and their management."

Irminist Roots of the Tibetan Expedition

Wiligut's revelations and subsequent interpretations of the more "scientific", but still fantastic engineer Rüdiger clearly needed some kind of justification. The Berlin villa of the colonel was turned into a meeting place for the largest SS scientists and esotericists - Hermann Wirth, Friedrich Schiller, Richard Anders, Otto Rahn and others.

Himmler, familiar with the best descriptions of Tibetan esotericism at that time, [59] wanted to prove and scientifically substantiate - at least for himself - the mysterious Irminist religion with the help of Tibet, and therefore he insisted that the future head of the expedition, Ernst Schaefer, be personally introduced Wiligut himself. And although nothing came of this communication, the colonel made a strong impression on Schaefer. Once, during their quiet conversation, Wiligut suddenly rolled his eyes, falling into a typical trance-medium state. Talking about this incident in his diaries, Schaefer compares Wiligut's ecstasy with good

familiar to him (from the expeditions of 1930-1932 and 1934-1936) the states of the Tibetan tulku,[60] although they can just as well be compared with the ecstasy of German prophetesses or Siberian shamans.

One should not think that Schaefer was a strict positivist and did not understand mysticism at all. Shortly before his trip, he made reports on Tibet, in which he presented this country as a kind of "Aryan recreation", where the most ancient religion and runic (!) Symbols have been preserved in their pure form for many millennia: "Under the influence of India and Western Asia in Aryan elements got into Tibet," a correspondent from the Hanover Leaf commented on Schaefer's lecture. - As evidence, Schaefer showed a photograph of a stone with religious symbols engraved on it. Among them were runic signs, symbols of the Tree of Life, the Sun Wheel, etc. - the same as those that we see on old houses in Germany."[61]

Many authors hypothesized that Schaefer's expedition was sent to Tibet "by order of Wiligut", or that Schaefer himself was one of the followers of Irminism. Of course, this is not so. Wiligut did not send Schaefer's expedition, although he knew about its departure and immediately after the group's arrival had a conversation with all members of the expedition. We learned about this from the German Ariosophist Manfred Lenz, who provided us with this as yet unpublished information.

Karl Haushofer and Tibetan Initiations

The last myth that I would like to dispel here is the myth of geopolitics Karl Haushofer, who, according to various journalistic writers, was a "Tibetan initiate" and was somehow connected with the preparation of Schaefer's expedition.

Such legends, which have existed since the time of the shameless pamphlet of Bergier and Powels, are now being creatively developed by the German conspiracy theorist Jan UdoHoly, who writes under the pseudonym Jan van Helsing.

In The Inner Earth, Jan van Helsing repeats a well-known set of judgments that Karl Haushofer was not only "a co-founder of the Thule Society", but also "he was a yellow-capped monk and was responsible (sye! - A.K.) for founding the first Tibetan communities in Germany."[62] However, in fact, with all due respect to Haushofer as a truly great scientist, he never was any magician and adept of the secret Asian order. Moreover, "Haushofer never visited Tibet, did not found the Thule Society and was not listed among its members, and this society itself was not created in 1923 at all."[63]

As K. Lindenburg shows, the whole legend about Haushofer as a great initiate from Tibet and almost a black magician is based on just three facts. Firstly, before the First World War, Haushofer traveled extensively in East and South Asia, and in 1909-1910 he stayed in Japan, where he was sent by the General Staff of the Bavarian army. During this time, he perfectly mastered the Japanese language and Japanese customs, but Haushofer did not become a Shinto or Tibetan initiate from this, and remained the author of books on geopolitics. Haushofer's path to Japan ran through Burma, Malaya and India, where, by the way, he met Stefan Zweig. But the Indian initiates of Haushofer can

to name no more than the same Zweig - his whole interest in India was rather descriptive ethnographic.

Secondly, and this is also not fiction, but a real fact, Rudolf Hess, the future personal secretary (from 1924 to 1933), and later Hitler's deputy (from 1933 to 1941) attended Haushofer's lectures on geopolitics in his early youth.). Haushofer visited this former student of his in the Landsberg prison, where he, after the failure of the "beer putsch", was imprisoned with Hitler. It is also a fact that Prof. Haushofer brought Hess fresh books on geopolitics and, in the presence of Hess, discussed

achievements of this science with Hitler, which, most likely, was reflected in the text "Mein Kampf", written at that time.

Thirdly, the reason to consider Haushofer a magician was given by his son Albrecht, who was serving a sentence in Moabit prison for involvement in the anti-Hitler conspiracy on July 20, 1944. In this sonnet, wonderfully translated by Vladimir Mikushevich, Father Haushofer is called the lord of demons, who released the spirits of evil into the wild from the vessel where they were placed by the Lord God.

So the myth about the "adept of darkness" Haushofer, who acted "with the help of drugs, spells, rituals and other satanic theatrics",^[64] launched at one time by a whole galaxy of journalists-disclosers, is nothing more than a fiction, a product of liberal fears and semi-delusional night fantasies. "Those who spin the version of Haushofer the magician must back it up with really strong arguments; otherwise, the conclusion is quite unambiguous: the version of the extraordinary influence of Haushofer on Hitler, most likely, arose during the Second World War and is a typical propaganda "canard". In 1954, Povel took it up, added a story about Haushofer's trip to Tibet and his meetings with Gurdjieff, and, finally, in the book "Morning of the Magicians" (1962), he embellished it with absolutely fantastic details. Other authors, such as Bronder and Ravenscroft, simply borrowed it from Povel, adding more and more new details, partly based on misinterpreted facts, partly or completely fictional, and thus created a new literary genre - a kind of occult goggog-siogies, which in these days are very popular in England and the USA."^[65] The main task of this genre was not only to deliberately defame Germany and Tibet, but also, by equalizing "black magic", "Satanism", "Ariosophy" and "Tibetan initiations", to sow in the souls of people a puritanical fear of any mysticism, whatever it may be. was neither bright or really gloomy.

We hope that Andrei Vasilchenko's book, written from a conscientious historical standpoint, will help us, by separating the pure from the impure, come closer, if not to the Tibetan tradition itself, then at least to understanding the significant difference between this tradition and the German occult theories of the Nazi and pre-Nazi era so, all the more so, from those conjectures and fantasies that were created in the post-war years and with which many substitute Reality itself, seeing in the world of Apapa Musis only their perverted ideas.

From the author

On January 7, 2005, the news agencies of the world spread the news: Heinrich Harrer, the legendary Austrian climber, who was the author of the bestseller "Seven Years in Tibet" (the domestic reader may remember his Hollywood film adaptation with Brad Pitt in the title role), died. After describing his numerous ascents and travels, the authors at the end of their materials somewhat embarrassedly added that in the 90s the elderly climber admitted that he was a member of the National Socialist Party and served in the SS for some time. For many decades he hid this information. And there really was something to hide.

In October 1933, the young Harrer joined the SA, the NSDAP storm troopers, which were banned in Austria a year later. Very little is known about Heinrich Harrer's subsequent activities in the National Socialist Party. But information has been preserved that on April 1, 1938, literally two weeks after the Anschluss of Austria, he joins the SS. In many ways, this act was caused by enthusiasm, which was a hallmark of the "flower war" (German units that entered Austria were showered with bouquets of flowers). Harrer's career in the SS could be called quite successful. At a sports festival that took place in September 1938 in Breslau, he was asked to represent the SS Junker School. In principle, Heinrich Harrer was an exemplary SS man. On December 24, 1938, he married Charlotte Wegener, the daughter of Alfred von Wegener, the famous researcher, the greatest German naturalist, the founder of the concept of mobilism. As was customary for an SS officer, Harrer and his fiancée underwent a special medical examination. On November 5, 1938, he filled out an application for a marriage license.

On Christmas Eve, SS Oberführer Schöne, head of the SS structures in Graz, receives a telegram containing the long-awaited marriage license. At the wedding, Harrer received many congratulations, among which were the wishes of a happy family life from the Reichsführer SS Heinrich Himmler. Given that it was about the wedding of the national hero, the first conqueror of the impregnable northern wall of the Alpine Mount Eiger, the SS authorities immediately compiled the family tree of the bride and groom, which was traced back to January 1, 1800. These were the rules for all future SS couples. Almost immediately after the wedding, Heinrich Harrer heads to the Himalayas to conquer the peak of Nanga Parbat. The war finds him in British India, where he is immediately sent to an internment camp.

Actually, the world community was ready to turn a blind eye to Harrer's SS career, if not for one circumstance. In September 1994, the XIV Dalai Lama met in London with his old friends, among whom was Heinrich Harrer. There would be nothing remarkable in the meeting itself if it were not for the presence of several former SS officers at it. In addition to Harrer himself, Bruno Beger, one of the five participants in the legendary expedition to Tibet, carried out in 1938-1939, was among the friends of the spiritual leader of Tibet. In his time, SS chief Heinrich Himmler offered his namesake Harrer to take part in this enterprise. But the climber, who by that time was already quite familiar with the work of its leader, Ernst Schaefer, was not very interested in the research trip. Harrer politely declined the offer. As you can see, Tibet, like a magnet, attracted representatives of the Third Reich, and this was not a coincidence.

Until the middle of the 20th century, even for an educated and enlightened European, Tibet was an absolutely alien and incomprehensible country. From the few general information he had at his disposal, superficial conclusions arose that led to a certain idealization of Tibet. It would be more correct to say that widespread ignorance reigned on this issue. General ideas about Tibet were based, in essence, on the reports of Catholic missionaries, who judged the culture of Tibet, based on their own experiences. Meanwhile, strange judgments fueled the interest of the European public in this remote corner of the world. The message of the Portuguese Jesuit Antonio de Andrade (1580) caused a kind of sensation. He described Tibet as contradictory as possible - it was the most inaccessible, the most mysterious and at the same time the most alien country in Asia. Already in modern literature it was emphasized that it was precisely this judgment that was taken as the basis of the "myth about Tibet" that was just taking shape. The descriptions of the Catholic missionaries contained other detailed descriptions that characterized the Tibetans in such a way that the Europeans came to the conclusion that this was the only

a people in Asia with whom they could identify. Theocratic Lamaism that reigned in Tibet in many ways reminded them of Christian attitudes. There is nothing surprising in the fact that almost all Europeans who found themselves there tried to determine the structure of society and the politics of the country in close connection with the Tibetan religion. Much of this was done to lead the religiously determined Tibetans along the Christian path. Insufficient knowledge about life in Tibet and the religious zeal of the missionaries led precisely to the fact that the "myth of Tibet" was strengthened and began to develop.

The next stage in the development of this myth is largely associated with the name of Immanuel Kant (1724-1804), who in his work "On the Different Races of People" ranked the Tibetans, along with the Indians, Sikhs and Chinese, as the "Hindustan race". But at the same time, he believed that Tibet would become "the shelter of the human race for a time and after the ultimate greatest revolution on our Earth." In the article "Physical Geography" he again repeated this idea, this time citing it in more detail. "One of the most important knowledge is more accurate information about Tibet in Asia. Thanks to this information, we could get the key to the whole story. This high country, probably earlier than any other, was inhabited by people, and therefore it can be a permanent receptacle for all culture and science. It is safe to say that the knowledge of the Indians is largely connected with Tibet. At the same time, our entire culture (agriculture, numbers, chess, etc.) is rooted in Hindustan. I believe that Abraham was a native of Hindustan. This protocol is the white of arts and sciences, and therefore of mankind,

needs more careful research and study*. As follows from these passages, Kant saw in Tibet the germ cell of all mankind. However, this fully corresponded to the worldview of the Enlightenment: to look at the history of mankind exclusively from natural scientific views. What sources Kant relied on is actually unknown. However, it can be assumed that he could take documents from the Jesuits and missionaries of the Capuchin order to make such judgments. At the same time, it is clear that the Königsberg philosopher distanced himself from the traditional biblical interpretation of the history of mankind. Almost all of Kant's works are imbued with extraordinary free-thinking. He did not adhere to generally accepted dogmas, but on the basis of climatic and geographical data he tried to proclaim Tibet the cradle of mankind. However, unfortunately, it is impossible to establish in more detail what descriptions of Tibet this philosopher really relied on. One way or another, but his conclusions greatly influenced many Europeans. So, for example, in Meyer's Lexicon (1853), the "mountainous country of Tibet" was called nothing more than the ancestral home of all mankind. For the expedition members of Ernst Schaefer, as well as for their patron and patron Reichsführer SS Heinrich Himmler, there was no doubt that, due to natural conditions, Tibet was the place where many species of plants and animals originated, and perhaps even man himself.

In 1904, the Lamaist feudal state of Tibet became the border region of the British colonial empire, a kind of protective outpost of the British crown. Under the command of Colonel Sir Francis Younghusband, British-Indian troops defeated the Tibetan army and brought the country under the empire. But at the same time, Tibet was closed to foreigners. In addition, he retained a certain autonomy within the British Empire. For example, it was the local authorities who had the right to issue or not issue entry visas. But, of course, there was no need to talk about foreign policy sovereignty. On the Indian subcontinent, Tibet was too big a role for the British to be granted independence. He was a buffer covering the "pearl of the British crown" from the revolutionary unrest that took place in China, as well as in Russia. As a result, even at the turn of the century, Tibet, with its incomprehensible state religion, remained an absolutely unexplored country, which was covered with myths and legends. This continued until the beginning of the twentieth

century, until

several expeditions still managed to get entry visas to this mysterious country.

The expeditions of the Swedish explorer Sven Hedin (1865-1952), who between 1893 and 1935 explored many areas of Central Asia, gained the greatest fame in the world. In particular, he opened the Trans-Himalayas to the world or discovered the sources of the Indus and the Brahmaputra. However, even he could not get permission to visit the political and spiritual center of Tibet - the city-monastery of Lhasa. Each time he was refused.

Chapter 1

Introduction to Asia

In January 1930, a young German researcher, Ernst Schaefer, at the suggestion of his supervisor Hugo Weigold, met a 21-year-old American student, Brook Dolan, who studied zoology. Dolan came from a wealthy family. At that moment, all his thoughts and aspirations were devoted to finding and studying the "giant panda" (large panda), which he had been looking for for several years. Despite the wealth of his parents, almost all previous expeditions were paid from the funds of the Philadelphia Academy of Natural Sciences. Hugo Weigold recommended the young Ernst Schaefer to Dolan as an exceptionally talented hunter. This was the beginning of a long-term relationship and cooperation between the two scientists. In this story, one cannot ignore the description of Schaefer's scientific career. In many ways, this will make it possible to understand why the nature of the expeditions began to change after the National Socialists came to power in Germany, how purely scientific enterprises became projects of the Nazi rulers.

Ernst Schaefer was born in 1910 into a very prosperous German family that had lived in Thuringia for a long time. His father was the head of the Hamburg concern "Phoenix", which was engaged in

the release of rubber. In 1929, the young Schaefer received his diploma externally in Mannheim. After that, he moved almost immediately to the University of Göttingen to study ornithology, the science of birds. During the holidays, he preferred not to take a break from his studies, but to work at the ornithological station, which was located on the islet Memmert. It was here that the ambitious young man first heard from Weigold about Dolan's grandiose plans. At the same time, another acquaintance takes place. Ernst Schäfer establishes contacts with the Berlin ornithologist Erwin Stresemann. Later, this eminent scientist will supervise Schaefer's dissertation research.

It cannot be said that there was a strong friendship between Schaefer and Dolan. The terrible manners of the uncouth rich Dolan always embarrassed Schaefer and his family. An American at dinner could drink several bottles of wine, liked to throw his feet on the table, and sometimes went to bed on the bed without even taking off his shoes.

Time passes, and in March 1930, Ernst Schaefer, together with Dolan, set off on their first joint expedition. For a long time they spent on a train that carried them along the Trans-Siberian Railway. Young researchers chose to get to Asia through Russia. The visit to Moscow did not make the most pleasant impression on the young Schaefer. "I remember the day I arrived in Moscow. I was immediately turned away from this city. Everywhere there is dirt and ugly faces of poor people who all look the same. There is no laughter anywhere. Everywhere you can only see serious frozen Russian faces. Luxurious high-rise buildings seem to be empty."

In the Far East, the expedition members chartered a Japanese ship, on which they went to Shanghai, "the city of thirty-six nations." Here they had to face a number of problems. The fact is that the Kuomintang government did not actually control most of China. The situation on the western borders of the country was completely unclear. Dolan had to work hard to obtain permission from the Chinese authorities to travel to the central regions of the country. But the impatient Schaefer could

to convince the American that it was necessary to hurry. As a result, Schaefer, surrounded by several Chinese, set off on his own. He was supposed to meet Dolan again in Sichuan. The German planned to reach Chongqing by traveling several hundred miles. To do this, he found a ship that was heading up the Yangtze. During the voyage, Schaefer discovered the wild world of China. There, for example, the captain of the boat willingly showed him where the river dolphins live. Schaefer's path lay through Nanjing, Wuhan, Yichang. During one of the stops, he witnessed the execution, when seven criminals were publicly beheaded with a sword.

Traveling along the Yangtze was very dangerous, even in the conditions that the coast of the river was guarded as best they could. After the ship passed Hankow, Schaefer had to pick up a rifle. This was not an extra precaution, since the boat was fired upon several times. Schaefer, who wrote about this incident in his diaries, believed that "communist bandits" did it. After a tedious voyage, Schaefer reached Chongqing. Here he lived for some time in a family, the head of which worked for IG-Farben and knew Schaefer Sr. well. A few weeks later, the rest of the expedition arrived in the city. Dolan had to spend several days preparing the caravan. Departure was delayed again.

Schaefer and Dolan planned to visit Eastern Tibet. At that time it was very difficult to establish where the border between Tibet and China was. If the American was primarily interested in adventure, then Schaefer wanted to study yaks, at that time very mysterious animals for a European. Further advance to the east showed them a terrible picture. Poverty reigned everywhere. Schaefer described the incident: "In one village, Dolan is trying to clear the excrement with which the entire street is littered, the sole of the sapos He throws them on a pile of straw lying on the edge of the street. Suddenly the straw begins to move. From under it, a leper, a beggar, is looking at us. But in Chengdu, where the expedition ended up after ten days of a tedious journey, its members meet Europeans. There they find at least some signs of Western

civilization.

During his journey, Schaefer makes several successful shots. This is how the golden pheasant and goral appear in the zoological collection of the expedition. On the Tibetan border, he is literally obsessed with the idea of finding a giant panda, or "polar bear", as the locals call this animal. As a result, on May 13, 1931, he became the second white man in the world who was able to shoot a panda. A photograph taken during this expedition has been preserved. Schaefer is depicted with a panda on one arm and a dead bird in the other. In June 1931, the expedition penetrated Inner Tibet. Schaefer sees everywhere a specific manifestation of Buddhism - fluttering narrow flags on which prayers are written. It was believed that the wind waving these pennants, as it were, read and pronounced the text of prayers. At that moment, Schaefer is very skeptical about Tibetan Lamaism. A little later, he will write in his book: "I know the Tibetans as strong people who suffer from the oppression of their religion, which hinders any development." However, this attitude will not always remain with him.

After several months of travel, Ernst Schaefer returned in 1931 to Germany, where he continued his studies in Göttingen. His report of the trip, transformed into a small book called "Mountains, Buddha and Bears", is distributed throughout Germany, bringing fame to the 21-year-old student.

Meanwhile, Hitler came to power in Germany. The political events of 1933-1934 did not bypass Ernst Schaefer. On November 1, 1933, he became a candidate for acceptance into the 51st SS standard (regiment), which was located just in Göttingen. This step was by no means accidental. The Oberburgomaster of Göttingen, who was well acquainted with the book of the young researcher, was himself an SS officer. It was he who recommended Ernst Schäfer to join the NSDAP (SS) guard detachments. But Schaefer actually became a member of the SS much later,

on the eve of his second expedition. Then he took a step that changed his entire subsequent life.

Schaefer himself in those days is very concerned about the behavior of his friend Dolan. Almost all major newspapers write about his drunken antics. One day, a deadly drunk Dolan broke into the house of one of his American friends, where he began to destroy all the furniture. During this drunken brawl, he managed to smash some of the most valuable Chinese vases of the Ming Dynasty. As a result, he was arrested. The damage caused by Dolan was estimated at 50 thousand dollars (at that time, just a fantastic amount). Only a miracle and the money of his parents saved him from prison.

In January 1934, Schaefer received an invitation from Dolan to join a small expedition that was heading to Central Asia that same year. Years later, Schaefer would write about this: "The second expedition was not the result of careful planning and the result of scientific developments, but the result of the antics of an extravagant American who had too much money. He was fed up with ordinary life and did not know where to put his energy.

The third member of the expedition was to be the English missionary Duncan, who was almost fluent not only in Chinese, but also in Tibetan. The goal of almost a two-year trip was to be the study of the almost unexplored mountain Amne Machin, which was located on the Sino-Tibetan border, as well as reconnaissance of the sources of the Yangtze River. However, the outbreak of the Japanese-Chinese war put an end to all these plans. The Nationalist government in Nanjing denied three foreigners entry into the country. As a result, the researchers had to refuse to visit Tibet and try to get at least permission to study the Yangtze.

Meanwhile, Ernst Schäfer approached the Cultural Directorate of the German Foreign Office to try to find some kind of support there that could help him communicate with the German consulates in India and China. Schaefer turned to all the structures he could. So, in the end, he turned in writing to the command of the 51st Göttingen of the SS standard with a request that the SS help in solving the current problem. In this situation, the young scientist was not even embarrassed by the fact that the expedition was partly funded from the United States. This indicates a certain political naivety of Schaefer, who did not see in this step

(SS is helping the US-funded expedition) nothing unnatural. Oddly enough, but from the 51st SS standard came a reply stating that a corresponding petition had been sent to the Ministry of Foreign Affairs. This moment alone shows that the leadership of the SS understood how important it was for them to participate in one member of the guard detachments in the Asian expedition. There was one interesting phrase in this petition: "Schafer's biggest goal is the desire not only to serve German science as a researcher, but also to become a representative of the new Germany in all states and regions that he will visit during his 2-year trip. He is ready to serve in word and deed. It is for this reason that he asks for assistance from the top leadership of the SS, as well as government support for all his subsequent scientific endeavors.

It turned out that already at the beginning of his career, Schaefer was able to prove the political significance of his scientific work. However, if he were not a member of the SS, it is not known whether he could count on the support of the Ministry of Foreign Affairs. But Schaefer did not want to take risks, he preferred to act for sure. And for this, he had to get the support of German consulates abroad at any cost. For this reason, we can say that at that time the attempt to enlist the support of the SS was his personal initiative. But in any case, the intercession of the SS strengthened his position.

Schaefer's membership in the SS was useful to him during the expedition itself. Thus, for example, the German embassy in Nanjing began to collect all Chinese articles and newspaper articles about

expedition, of which the young SS man was a member. As a result, it can be argued with a certain degree of certainty that Schaefer's membership in security units turned out to be a decisive factor in allowing him to leave for Asia. But at the same time, one cannot deny the fact that most of the organizational and financial costs were assigned to the Americans.

Ernst Schaefer was the scientific director of the forthcoming expedition. On April 5, 1934, he left Germany to meet Dolan and Duncan in China a few weeks later. Despite the fact that friendly relations were established between Dolan and Schaefer, this did not exclude some kind of contractual relationship. So, for example, it was Dolan who was supposed to be the first to report to the United States about all the discoveries that the expedition would make. This is exactly what happened in the case of an unknown species of ram, which was discovered in December 1934 by Schaefer. But the palm went to Dolan. And only upon returning to Europe, Schaefer got the opportunity to report on this discovery in scientific circles. It is possible that the SS knew about this expeditionary agreement. This is the only way to explain the fact that in the Shanghai representative office of the German company ASRA, in which there were many residents of the German special services, after developing photographic films taken during the expedition, duplicates of all photographs were immediately made. These prints were immediately sent to Germany.

During a long and difficult expedition, there were quarrels and disputes. Hardships did not improve the psychological climate in the team. In the city of Dzhekondo, located on the upper reaches of the Yangtze, the governor appointed by the Nanking government actually delayed the expedition for several weeks. For this reason, the company itself collapsed. Dolan intended to go back to enlist help, obtain new permits and powers of attorney. However, he never returned to Schaefer. He made his way to Shanghai, where (by a strange coincidence) Duncan ended up as well. From now on, the abandoned Schaefer himself had to lead the remnants of the expedition. Despite the difficulties and dangers, he nevertheless continued on his way. On November 2, 1935, as the sole and sovereign leader of the expedition, Schaefer, seemingly released from all obligations, arrived in Shanghai with a rich zoological, botanical and geographical "catch".

But here a problem awaited him, which predetermined his entire future. In Germany, his patron and scientific leader, the zoologist Yuon, from the very beginning refused to recognize the second expedition of the young researcher. On the other hand, the expedition was funded by Dolan and the Philadelphia Academy of Natural Sciences. Schaefer at that moment was interested exclusively in the scientific success of the expedition, and not in contractual relations, which

provided, by the way, the export of all materials collected by her by ship to America. Friendly relations between Schaefer and Dolan, whom the German met as if nothing had happened in Shanghai, gave a huge crack. As a result, Schaefer, gritting his heart, handed over to the American the materials he had collected, as it was originally envisaged by the contract. Moreover, he did not intend to go with him to the United States. It was for this reason that Schäfer applied to the German diplomatic consulate in Shanghai on the eve of his departure for the United States. At that time, the consulate was headed by Hermann Kriebel, "an old fighter of the National Socialist movement." Back in 1923, he participated in the so-called "beer putsch". For some time he was in close contact with the Fuhrer, when he was just rushing to the pinnacle of power.

Kriebel, as an ardent nationalist, could not even allow a promising young scientist to go to America. He immediately wrote to Berlin, to the Ministry of Foreign Affairs: "I know Schaefer personally, and therefore I can make sure that he is one of the few people who are hard as flint. In the future he will become a great German scientist. But now he is faced with a painful choice: finally sell out to the Americans or take on Chinese obligations. Either way we're losing a man who could have been

true decoration of our scientific world. This person needs to come back to us." Kriebel also spoke about Schaefer's plan - to go to the USA with Dolan to process the collected materials and secretly begin to prepare for a new expedition, which was supposedly to be carried out two years later. But for this, he needed to obtain an entry visa for 1938 from the Chinese Foreign Ministry in Nanjing. This was an indispensable condition for the expedition to Western China.

In those days, Kriebel sent a letter not only to the German Foreign Office, but also to many other equally authoritative authorities. In all messages, he asked to intercede for the Young German Scientist. Among all the other recipients on the list were Walter Greite, chief referent of the German Scientific Mutual Aid Society (German Research Society), as well as the founder of geopolitics, Karl Haushofer, who since 1934 was president of the "German Academy - Academy for Scientific Research and the Preservation of the German Spirit."

Haushofer was ready to support Kriebel's undertaking. Looking ahead, we will say that in February 1936 he will send a letter to the German Research Society in which he writes: "The German Academy believes that it is in the interests of Germany to protect the valuable research of a young German scientist. For this reason, we would not only welcome, but would be extremely grateful if the proposals of the Consulate General were adopted, and a message was sent to the young scientist, who is currently in Philadelphia, that the authoritative structures of the Reich want to support his scientific activities.

Obviously, Schaefer was able to convince Kriebel that he, as a promising scientist, could be used not only by the Ministry of Foreign Affairs, but by a number of influential personalities, such as Karl Haushofer. But this time it was about continuing their research in Germany. Without a doubt, Schaefer, disappointed by the "international projects", this time planned to form an exclusively German expedition. He did not want to repeat his mistakes of communicating with Dolan once again. But at the same time, it is impossible to clearly determine whether the young German refused to continue traveling with the Americans for personal or political reasons. But none of them could be ruled out. In any case, he intended from now on to use only German authorities to advance his scientific career. Kriebel, in turn, reported to the Department of Culture at the German Foreign Ministry that, if only for reasons of national prestige, Schaefer had to be back in Germany. Only in this way could it be possible to prevent scientists from obtaining American citizenship and subsequent work for the benefit of the United States. Kriebel insisted that the Foreign Office should at the very least congratulate Schaefer in an official letter on his scientific achievements, which would not only greatly simplify the negotiations, but would allow Germany to take a better position than the United States in negotiations with Schaefer. Using your last argument,

Kriebel wrote: "Ernst Schaefer is our party and SS employee, and therefore must, above all, be used for the benefit of our National Socialist movement."

The head of the department of culture at the German Foreign Ministry, Stief, personally took up Schaefer's case. When he was still in Shanghai, he almost immediately sent him a congratulatory telegram, in which he said that in the future the German Foreign Ministry, together with the Imperial Ministry of Education, would do everything to support his undertakings. Indeed, negotiations between representatives of the two ministries took place the day before, during which the diplomat was able to convince the Imperial Ministry of Education (an analogue of the Ministry of Education in the Third Reich) to support the young traveler, "at least for foreign policy reasons." These

negotiations was the intention of the German Research Society, which operated under the Ministry of Education, to support Schaefer's projects with finances.

Thus, thanks to the initiative of Schaefer, his name was launched into the flywheel of the state bureaucracy of the Third Reich. Somewhat surprising is the fact with which the speed and even haste of government agencies guaranteed their support for the explorer of Asia, until recently known only in narrow scientific circles. This says only one thing - the functionaries of the Third Reich saw that Schaefer could be used for political purposes. In this situation, they were interested not so much in the results of his zoological research as in the reluctance that the scientist still left for the United States. In this situation, one could talk about an international confrontation in the field of natural sciences.

Among other things, in Shanghai, Schaefer established direct contacts with the imperial leadership of the SS. On December 18, 1935, he sent a letter to SS Gruppenführer August Heismeyr, in which he spoke about the results of his expedition. It also mentioned a dilemma he faced. This letter was much more revealing than others. Schaefer addressed the head of the main department of the SS, who a little later would oversee the activities of the elite educational institutions NAPOLAS, only as "Dear Mr. Heismeier!". In this letter, Schaefer was much more frank than in communication with Kriebel. He almost immediately laid out the real reason for his strained relationship with Dolan. He wrote that, having achieved the complete success of the expedition, he was able to collect many samples of flora and fauna and expected support from his homeland. But in response, he received only offers to take a well-paid place in either New York or Philadelphia. And the most offensive thing for him was that not a single such proposal came from Germany. Schaefer himself did not rule out that Dolan and the Philadelphia Academy of Natural Sciences were interested. In his personal materials - 28 notebooks of expedition diaries. In a letter to Heismeyer, Schaefer specifically emphasized the exceptional significance of these diary entries made in areas of Asia, "where no white man had set foot before." It was about the life of the inhabitants of highland Tibet, their attitude to religion, the principles of social organization. "These observations and comments alone were already worth an expedition to this area, since it was an absolutely unexplored area, the study of which could give the most unexpected results." Schaefer was bluffing when he asked a high-ranking SS man to act as his patron in negotiations for financial support from German scientific structures. In addition, it must be emphasized that on the eve of his departure for the expedition, the young German stopped work on his scientific dissertation. And therefore, without the collected material, he did not see any possibility of finishing it in Göttingen. In order to resolve this issue, August Heismeier had to enlist the support of the Reich Minister of Education and Education, Bernhard Rust. It was he who could influence the scientific community so that they awarded Schaefer a degree, bypassing the traditional procedure. To simplify this process, Schaefer included in his letter a list of influential scientists in the natural sciences who could give positive feedback on his research work.

In addition, Schaefer, in his multi-page letter, did not fail to tell about his national feelings, about his blood connection with Germany. There can hardly be any doubt that

that the young explorer was highly patriotic. He was well aware that he brought much more if in the scientific world he was primarily perceived as a representative of Germany. But, on the other hand, it was precisely such notes that should have tilted the scales in his favor when making a decision by government structures. For this reason, he wrote a letter not only to the SS and the German Foreign Ministry, but also to the main

management of German higher education teachers. There he hoped that a positive decision could make him absolutely independent from the Americans. As a result, the Ministry of Foreign Affairs began to intercede for Schaefer and before academic structures.

But the answer to Schaefer could not come instantly, and therefore, in early February 1936, he first went to Japan, from where he went to the USA. He did this primarily in order to negotiate with the Americans about the use of his expeditionary finds and materials. There is no doubt that the results of the expedition made a big splash in scientific circles. This was noted almost immediately by several German consulates in the US. Continuing his complex game, Schaefer sent a telegram from America to Berlin, to the German Foreign Ministry, stating that the project had fully justified itself, and therefore he was looking forward to returning to Germany.

In his autobiography, Ernst Schaefer described such an episode. Impressed by the feedback on the results of the expedition, Erwin Stresemann arrived in Philadelphia. He sailed to America in the last days of February 1936 to personally look at the collected specimens. The impression turned out to be so strong that the eminent ornithologist told his student: he would apply to the scientific council of the Berlin Zoological Institute for the correspondence assignment of a scientific degree to him.

Meanwhile, other information began to come from Germany. Schaefer learned that the Consul General in New York, bypassing Hans Luther, the ambassador in Washington, sent nine rave reviews to Germany, which were supposed to get on the table of the most influential people of the Reich. Almost immediately after this, Schaefer received a telegram personally from the Reichsführer SS, in which it was reported that he had been awarded the extraordinary officer rank of SS Untersturmführer (second lieutenant). For a man who joined the security forces of the NSDAP after Hitler came to power, it was a very fast-paced career. Moreover, Himmler himself recommended that the researcher return to Germany, where a bright future awaited him. Schaefer discussed the proposal with Erwin Stresemann, who continued to visit his student in Philadelphia. As it turned out, the middle-aged professor, who was critical of National Socialism, knew nothing about his student's membership in the SS. Moreover, he did not intend to leave the "country of unlimited possibilities" in the future, believing that the young researcher himself did not like the new authorities. Such a development of events could have greatly damaged Schaefer's career.

Chapter 2

Between science and mysticism

Schaefer left the United States without any hesitation on March 2, 1936. He returned to Germany. He managed to intercede in advance with Himmler for the professor, so that he would not be touched for his beliefs. The Reichsführer gave Stresemann security guarantees, which was another clear confirmation of how much the Reichsführer SS needed the young researcher. Once in Berlin, Schaefer lived with Erwin Stresemann, where he completed his dissertation work, gave interviews for newspapers and wrote popular articles. But at the same time, he was more and more drawn into the maelstrom of political events. He, an ornithologist by education, had to master the new National Socialist vocabulary. So, for example, during his speech in November 1936 in Munich before the local organization of National Socialist students, and then before representatives of the German Academy, he repeatedly considered high-mountainous Tibet from the point of view of "living space". Moreover, as reported in one of the issues of the official party newspaper of the NSDAP "Völkischer Beobachter"

("People's Observer"), Schaefer came to almost all lectures and speeches in a brand new SS officer uniform. Tales of Asian adventures, and the black uniform itself, had an effect on

the audience is simply mesmerizing. This did not escape the journalist of an official newspaper: "His voice filled the whole huge room. It soon became clear that a true German was standing in front of us, who was talking about distant lands. About how he was able to survive where the Americans chickened out and retreated, as a result of which he became "accidentally" the leader of the expedition. The same expedition that did not retreat and reached its goal. At the end of his speech, Schaefer noted that now that the whole world is up in arms against Germany, it is very important that the Germans carry their national name high. This phrase broke the applause. Perhaps none of the many people who were present at this meeting left dissatisfied with the story of this bold pioneer of the German spirit. It is significant that during these meetings, Schaefer positioned himself primarily as an SS officer, and, therefore, linked his stories with current political tasks. He showed that, going to distant countries, travelers should first of all be representatives of Germany. It can be seen that Schaefer was growing more and more actively into the structure of the National Socialist Reich, which the rest of the world was "slinging mud at and slandering."

In addition to reading popular reports and actually scientific activities, Schaefer devoted more and more time to preparing a new expedition. From the very beginning, he decided that it would take place without any foreign financial assistance. But for this, Schaefer needed new connections. During a thank-you visit to Fritz Stiefe, head of the cultural department at the German Foreign Office, he openly asked for support for the expedition he had planned. He asked for the same thing during his visit to the German Research Society, which was located in the city castle of Berlin. It should not be forgotten that Schaefer was very friendly with Walter Greite, the referent of the biological sector of this society. Things got to the point that Graite even offered Schaefer a full-time position. Ernst correctly rejected this proposal, but in response he detailed the plan for the upcoming expedition. The most difficult moment in it was financial support. It was assumed that it was to be provided by the German Research Society, including through a system of loans and credits from various scientific structures. But the goal was worth the cost: Schaefer intended to explore Eastern Tibet, an area that by that time was completely unexplored. Again, the goal was to be Amne Machin, located in the middle between the Himalayas and the Central Asian highlands. Several young German scientists were supposed to explore all this "living space", and in addition to study the archaic way of life of the peoples of Tibet, the local animals and flora.

The idea that there must have been remnants of the original Aryan race in the Himalayas was not so new. Since about 1850, historical linguistics and ethnography have paid close attention to the peoples who inhabited the space from the Caucasus to the Far East. The length of mountain ranges and the isolation of some valleys from the outside world led to the fact that in the Caucasus, according to German scientists, several nationalities developed their own languages and dialects. Based on the fact that dialectal enclaves of the Ladin or Romansh dialect remained almost intact in the high Alps, it could be assumed that in the mountains of the Pamirs and the Himalayas, almost cut off from the outside world, such cases were a widespread phenomenon. According to the myths of the inhabitants of Karakorum, living in the valley of the Hunza River, they were direct descendants of the soldiers who were part of the army of Alexander the Great. At the same time, it could be assumed that individual mountain tribes could be direct descendants of the proto-Aryan race. This consideration played an important role in Schaefer's plans. At the same time, Schaefer himself, in expressing this idea, was again not too original. The fact is that as early as the beginning of the 20th century, the Viennese ethnographer Wilhelm Schmidt-Father tried to prove that not only disappeared species of plants and animals were preserved in Tibet, but also continued

archaic social forms of the ancient Aryan tribes are preserved. In the application for the organization of the expedition, which was submitted by Schaefer to the German Research Society, the field of activity of each of the participants in the expedition was described in detail. Himself

Schaefer, among other things, was ready to take on the solution of organizational problems. In general terms, Schaefer was ready to name even the approximate composition of this project and the approximate date of its start. But even then it was striking that Schaefer left behind Himmler the approval of a member of the expedition, as well as the program of his actions, which would deal with the problems of ethnology and racial studies.

Separately, it is necessary to discuss the problem, to what extent the Schaefer expedition was an SS enterprise. Heinrich Himmler and his personal staff were probably the first to know about this project. This is the only way to explain that the Reichsfuehrer SS gave permission for individual transactions. But at the same time, Schaefer managed to secure the name of this project. Officially, it was called "Ernst Schäfer's German Expedition to Tibet". As you can see, in the official name of the expedition, there was no mention of the SS - security detachments anywhere. A similar prefix began to appear in newspaper articles when the expedition, in fact, was already in Tibet. It is possible that Himmler was well aware of the difficulties that the participants in this project would have to face when it was publicly announced that this was an SS undertaking. But at the same time, Himmler patronized the expedition from the very first days of its planning, which may indicate that it, initially not being SS in name, was such in its very essence.

The expedition of Ernst Schaefer was financed mainly from the funds of the German Research Society, the film studio Sha (Upmegzit-Rit-Adeptig), the advertising council of the German economy (was in the Third Reich and such), as well as the IG-Farben concern. In addition, Himmler was able to convince Goering, who was responsible for the implementation of the four-year plan, to lend 30 thousand Reichmarks from public funds to the organizers of the expedition. The guarantor in this case was personally the Reichsfuehrer SS. In addition, it was possible to establish that the voyage by ship to India was financed by Karl Lindemann, president of the Norddeutsche Lloyd shipping company. By the way, the German climbing expeditions heading to the Himalayas used the services of this very shipping company, but unlike the participants in the Schaefer enterprise, all climbers had to pay for their own travel. So in this case, Schaefer and his comrades are in a better position. In addition, the SS guaranteed free travel for all members of the expedition from Germany to Genoa, where they were to board the steamer.

Schaefer, during another conversation with Greite, proposed the creation of a special committee at the German Research Society, which would deliberately deal with the financial support of the forthcoming expedition. Representatives of big business and state structures were supposed to become members of this committee. Something similar has already been created when the Himalayan Foundation financed climbers or IG-Farben supported the expedition of Wilhelm Filchner. As you can see, Schaefer did not really believe in the financial support of the SS, and therefore hedged himself. However, he needed Heinrich Himmler to get into influential financial circles. At the same time, he understood that the structure, created on the model of the Himalayan Fund, could provide significant funds, regardless of the outcome of the expedition itself. But for this it was necessary to find a suitable legal form. The loans did not impress Schaefer, he counted on gratuitous donations. It was assumed that for the financial support of the expedition, somewhere around 150 thousand Reichsmarks were required.

During 1937, Schäfer twice approached the German Research Society with a request to make a report. He was not denied. In both cases, he drew the attention of those present to the fact that the expedition would be carried out on behalf of the Reichsfuehrer SS

Heinrich Himmler. In addition, Heinrich Himmler, who had high hopes for the young zoologist, introduced Schaefer to his personal headquarters, where he appointed him responsible for economic issues. For this reason, the Reichsfuehrer-SS Reichsfuehrer's personal staff headquarters also assisted Schäfer in raising money. This process was supposed to be facilitated by the fact that in the working plans the Schaefer project was recorded as an expedition of the SS research society "Heritage of the Ancestors" ("Ahnenerbe"). This was not entirely true, since Schaefer's enterprise was much more an expedition of the German Exploring Society.

But this work plan is interesting if only because it was the first official document that linked Schaefer's scientific interests with the political and ideological interests of the SS.

When planning the expedition, Schaefer always emphasized that Tibet is not just a remote, but a special country. Due to its unexplored Tibet in those days gave many reasons for various speculations. On the next expedition, Schaefer wanted to visit these lands again in order to resolve a number of issues once and for all. The list of studies that were supposed to be carried out in Tibet was very extensive. He mentioned research in the field of geography, meteorology, anthropology, ethnography, biology, and botany. In addition, the study of magnetic fields in this region was not ruled out. Schaefer sought to maximize scientific knowledge about the region. Later, such a complex of surveys began to be called "a total study of living space." This expression itself became the quintessence of the essence of the Schaefer expedition, during which it was not supposed to focus on only one scientific discipline, as the geophysicist Wilhelm Filchner did. The scientific and practical attractiveness of the enterprise conceived by Schaefer consisted precisely in the variety of scientific research that had to be carried out during one expedition. He intended to create a complete contrast to all previous German expeditions to Asia, in the planning of which he naturally did not participate. Schaefer hoped that he would create a new ideal of a forwarding enterprise, an industry role model, so to speak. Grandiose tasks were set before the expedition, which should have led to a qualitative and final scientific breakthrough in the study of Tibet. However, compared with Dolan's travels, this expedition must have been associated with high costs. This applied both to the methods of work and to the field of research itself. In this regard, Schaefer did not consider it shameful to play it safe. The maximum number of structures involved in the organization of this expedition was a kind of key to success. But at the same time, Schaefer did not want to question the priority of his relationship with the SS. Moreover, he did not even allow the thought that he had to independently (without Himmler's patronage) prepare the project for implementation.

Within the framework of this book, it is hardly necessary to thoroughly consider all the research carried out in Tibet, but one subject still needs to be dwelled on in detail. From the very beginning of the planning of the expedition, its participants became associated with all sorts of racial theories. In addition to anthropological studies of various ethnic groups living in Tibet, Himmler almost immediately charged Schaefer with the duty to conduct a racial study of the Ngolok bandit tribe. This study was almost the core of the entire anthropological program of the expedition. It was supposed to reveal signs of West Asian and even Nordic influence in the anthropological type of these nomads. For this reason, the anthropologist, who had to be present on the expedition, in the future would be engaged in racial measurements, photography, research on intertribal, and possibly interracial relations. After processing the collected material, he had to draw the appropriate conclusions about the significance and development of the Nordic race in the region. In addition, he had to conduct research on the relationship between landscape and racial types,

living in this territory. It was planned that Tibet was to provide rich material on this topic. In the German Research Society, it was believed that only an accomplished high-level specialist could carry out such a program. For this reason, scholars turned to a highly controversial figure in German anthropology, the Berlin professor Eugen Fischer. Fischer served as director of the Kaiser Wilhelm Institute for Anthropology, Heredity and Eugenics from 1927 to 1942. Since the 1920s, this professor has been an ardent champion of the so-called "racial science". Back in 1921, in his main work, *The Teaching of Human Heredity and Racial Hygiene*, he demanded that the state actively intervene in the process of human reproduction, following the principles of his favorite eugenics.

After studying the working plan for the anthropological research of the expedition, Fischer was very pleased. For him, the Schaefer project was an opportunity to get information from

unexplored lands that would confirm his racial theories. Moreover, the data obtained would allow, in his opinion, to clarify the development of racial relations between Indians and Indo-Germans, as well as the influence of the environment on the process of racial mixing. Having slightly corrected the working program of anthropological research, Fisher fully approved it. In this situation, it is clear that not only scientific and state bodies, but also SS structures baked about the success of the Schaefer expedition. Already at the stage of scientific planning of the trip, it became clear that it not only could, but should have carried out research that had ideological significance for the National Socialist regime.

From the working plan of the expedition, drawn up at the personal headquarters of the Reichsfuehrer SS, it followed that, at least in its name, it was not an SS project, but only a product of the "Heritage of the Ancestors". At the same time, Himmler acted only as a patronizing personality. In fact, it was almost exactly the opposite.

It is very difficult to judge the true reasons for Himmler's interest in Tibet, if only because of the lack of sources on this issue. It is possible that he was bewitched by the theocratic lamaist state. In his unpublished autobiography, Ernst Schaefer wrote that after returning from the United States, he met Himmler more than once, and he slightly lifted the veil of secrecy over his mystical ideas and views.

"He (Himmler. - A.V.) wanted to know if it was possible to meet a person with blond hair and blue eyes in Tibet. I rejected this possibility. He asked how I imagine the emergence of man. I reproduced the official point of view of anthropologists. I talked about Pithecanthropus, Heidelberg Man, Neanderthals, the sensational finds made by the Jesuit Pierre Teilhard de Chardin near Beijing. Himmler listened calmly. Then he shook his head: Academic education, school wisdom, the arrogance of university professors who sit like pontiffs at the pulpit. However, they have no idea about the forces that drive our world. Perhaps what you have told concerns the lower races, but the Nordic man came from the sky at the last, tertiary invasion of the moon.

Himmler spoke quietly, like a priest. The Camarilla was silent, and so was I. I thought they would send me to a pagan monastery. Himmler added: "You still have a lot to learn." And he continued to speak instructively about runic writing, Indo-Aryan linguistics. But in the most urgent way, he recommended to get acquainted with the theory of Hans Herbiger. He pointed out that the Fuhrer had long been studying the theory of world ice. And then he added that even now there are numerous remnants of people who lived before the fall of the tertiary moon - the direct heirs of the once missing Atlantis. "I believe they are in Peru, on Easter Island, and maybe in Tibet." Further, the Reichsfuehrer SS recommended that the skeptical Ernst Schaefer read the book

"Astonished gaze. A Chronicle of Our Earth in Prehistoric Times, which was written in accordance with the theory of world ice and supposedly set out the "correct" understanding of the myth of Atlantis.

Himmler's interlocutor could not help smiling when the Reichsfuehrer SS told him about this book. However, the head of the black order pretended not to notice her. For the next conversation, he attracted Edmund Kiss, who was supposed to find a specialist in runes, ancient history and religion for the Tibetan expedition. Ernst Schaefer did not object, but made the remark that since his enterprise was purely scientific in nature, he would not like to see "scientists" involved in world ice in its composition. Himmler did not argue.

Hans Herbiger at the end of the 19th century formulated the so-called "ice cosmogony", or "the doctrine of world ice". According to his ideas, the Earth was surrounded by ice in prehistoric times. The residual phenomena of this "protold" have continued to exert a great influence on all meteorological phenomena until now. Initially, accumulations of ice were in the form of a ring, forming the Milky Way. But gradually, due to the interaction with the Sun, the ice began to melt and a big explosion occurred. As a result, a cosmic catastrophe occurred on Earth. That's why

teaching, such cataclysms have constantly occurred in the history of mankind. For Herbig and his students, this process was not completed, it only stopped. They believed that in reality the Moon was the last fragment of this universal ice belt. It wasn't the only moon in Earth's history. Each of these satellites ended its journey by crashing into the Earth in the form of icy meteors. As proof of such a statement, information was cited about the reduction in the trajectory of the Moon, which sooner or later had to fall to the Earth.

Herbig's doctrine was never recognized by astronomers, even if it referred in part to precise astronomical calculations. Even during the days of National Socialism, Meyer's conservative encyclopedic dictionary characterized it as "scientifically untenable." However, such a characteristic meant nothing to Heinrich Himmler. He believed that the ancestors of the Aryans could have come to Earth just from the moon. After that, they began to fight with people born on Earth. In Himmler's assessment of the history of mankind, the metaphor of the opposition of ice and fire, which predetermined such fantastic ideas, obviously played a big role. It is for this reason that the Reichsführer SS assessed Judaism as the main manifestation of the "bad" autochthonous earthlings. They were opposed to the Nordic Aryan, who was thought of as a descendant of his extraterrestrial ancestors. Even Hitler himself admitted that he shared this doctrine, although he did it behind the scenes and spoke about it in a very narrow circle of people. Himmler did not hesitate to openly express his sympathy for Herbig's theory. In 1936, he became the official "patron" of the "doctrine of world ice". In the structure of the SS Research Society "Heritage of the Ancestors", a department of meteorology was specially created, which was supposed to be engaged in the study of "world ice". Omitting the details of the activities of this department, we note that in the developments of Herbig's student Hans Fischer (not to be confused with Eugen Fischer), much attention was paid specifically to Tibet. "The Ice Age created the white man! It is no secret that people preferred to live in areas with a mild climate, where neither clothes nor insulated dwellings were required. In these areas, primarily dark-skinned people could develop. But at the same time, the last, most severe ice age, which cut off European man from the tropical pole, left him no place for refuge. As a result, blond Germans were born, as well as Indo-Germans in general. However, true Indians could have their ancestral home in the Sumatran Empire, after the death of which they moved to the highlands of Tibet, from which they then descended into a magical and fabulous country. If these

suppositions can be confirmed by racial studies, then a path opens before us that could help us solve the biggest mystery - the origin of races.

Obviously, Himmler's interest in the "doctrine of the world order" was dictated precisely by the possibility of its racial interpretation. But nevertheless, the statements of Herbig and Hans Fischer had to be secretly linked with science and secret doctrines. It is believed that Heinrich Himmler was greatly influenced by his "personal magician" Karl Maria Willigut, known in the SS under the ritual name "Weistör" (Thor the Seer). Without going into details of the mystical constructions of this "Rasputin at the court of the Reichsführer" (as some SS men sometimes called Willy Gut behind the back), it can be noted that they paid great attention to Central Asia. It was there, after his crucifixion, that the first Savior of mankind, Baldr-Krestos, hid. Covered with wounds, he was able to establish in inaccessible areas a kind of "school of masters", which gave rise to a unique civilization.

Indeed, Himmler did not exclude the possibility that the Nordic-Aryan tribes could settle in Tibet and survive due to the prevailing climatic conditions there, and even the very geographical position of this country. He cherished the hope that it was in Tibet that sensational anthropological conclusions could be reached that could not be made in Europe with its ethnic mixture, changeable history and constantly changing population structure. It was these considerations that prompted Himmler to support with all his might the expedition conceived by Schaefer.

In the young and ambitious scientist, Himmler saw a man sent down to him by fate himself, who was supposed to lay the scientific foundation for all his mystical and frankly fantastic ideas. Actually, the Tibetan expedition was the result of a synthesis of two aspirations: the purely scientific Schaefer and the mystical Himmler. There was a certain symbiosis of Himmler's interest in the secret sciences, which, willy-nilly, was associated with a distant country, and Schaefer's scientific claims. As a result, a certain contradictory and multifaceted structure arose, which went down in history under the name "SS Tibetan Expedition".

Schaefer saw in Tibet a remote region of the Earth, in which, for climatic and geographical reasons, not only archaic forms of social life, but also rare racial types could be preserved. According to Schaefer, the struggle for existence and the isolation of "living space" in Tibet should have led to the fact that only certain and exceptionally pure species could win in the course of natural selection. Regardless of whether it was about animals, plants or people. It was possible to prove this thesis precisely through a wide program of various studies, ranging from botanical to anthropological. Himmler was very impressed by the systematic and thoroughness of Schaefer, which the Reichsfuehrer SS himself could not boast of. But at the same time, it was not excluded that the young scientist could not find any remnants of the Aryan civilization in Tibet at all. Himmler was not stupid enough not to understand this. For this reason, Himmler more and more often tried to persuade the naturalist Schaefer towards occult-mystical ideas. It was for this reason that he brought Schaefer and Wiligut (Weisthor) together.

"In Dahlem, we pulled up at the high wall that enclosed the villa. Several SS men guarding the entrance saluted me: It was so sudden, I was in a hurry, and more new things fell on me. It's good that the nearest subway station lay nearby. Noya wanted to know why I was brought here! A young lady took me to the winter garden, where there was a musty smell of tropical plants. Even on this bright sunny day, I felt depressed. Suddenly, a familiar sweetish smell deflated this ominous atmosphere. How could I know him. Exactly! China and opium! It seemed to me that an eternity had passed until the door opened and a limping old man walked in. He hugged me

and kissed her on both cheeks. He seemed to have just woken up and looked at me with bleary eyes. It was so quiet that you could hear the rustling of the sand in the clock. For a long time we sat in silence opposite each other until his hands trembled and his eyes became cloudy. It was the look of a Tibetan lama. He was in a trance. Then he began to speak in a strange guttural voice: "Tonight I contacted my friends in Abyssinia, America, Japan and Tibet. I contacted everyone who came from another world to create a new state. The Western European spirit is corrupted to its very foundations. We have a big task ahead of us. A new era is coming. This is the inevitability of cosmic law. One of the keys is held by the Dalai Lama and in the Tibetan monasteries." Then he began to list the names of the monasteries and their "abbots", and only those that I knew. Did he draw them from my brain? Telepathy? I still can't give an answer. I know that I left this ominous place at a run."

Wiligut was also encountered by Bruno Beger, an employee of the SS Main Office for Race and Settlement, who later joined Schaefer's expedition as an anthropologist. Karl Maria Wiligut showed considerable interest in the developments of the young SS anthropologist, but he, apparently, refused the patronage of "Himmler's personal magician."

According to Schaefer's notes, Himmler also introduced him to Edmund Kiss, one of Hans Herbig's students. Kiss suggested as early as 1933 that part of the Aryan population of Atlantis could have remained in South America. There is a piece in Schaefer's autobiography that is dedicated to this episode. In a conversation that went on between Himmler, Schaefer and Kiss, the latter claimed that he allegedly discovered in Peru, in the area of Lake Titicaca, the remains of "extraterrestrial ports." Himmler was wildly delighted, but still refused to organize an SS expedition to Lake Titicaca, since at that time his main goal was an expedition to Tibet. However, a little later, the SS Research Society "Heritage of the Ancestors", together with Edmund Kiss, nevertheless began to prepare an expedition to South America.

Almost nothing is known about her work program. Only indirect references survive that she was to study the remains of the Inca civilization in Peru and Bolivia. With the help of some devices and tools, about which, again, nothing is known, it was supposed to study the ruins of buildings near the lake. According to Keys, these structures were erected during the Flood. According to the "doctrine of world ice", it was caused by the fall of ice pieces of the next Moon attracted to the Earth.

The indications regarding Kiss made in Schaefer's autobiography are interesting, if only because he dates his meeting with him to 1937, although until that moment it was believed that Ancestral Heritage only began planning an expedition to South America in 1939. However, one does not exclude the other. Perhaps it was in 1939 that the means and opportunities for its organization appeared. In *Heritage of the Ancestors* itself, it was believed that the South American expedition was to start in the spring of 1940. It was supposed to consist, again, of researchers specializing in various scientific fields. They were supposed to be supplied by German universities connected to the preparation of this enterprise. It is significant that in order to get to South America, all members of the expedition had to join the SS. Kiss managed to ensure that all travelers should receive wages from the Ancestral Heritage funds. With the consent of Hermann Goering, an officer of the Luftwaffe was to enter the expedition. Along with the SS geographers and surveyors, this pilot major, who served in the headquarters of the naval aviation command, was also supposed to carry out some surveys. Among others, an unknown student of Richard Finsterwalder, who taught cartography at the Hanover Technical Institute, was recorded as a participant. At the suggestion of the organizational head of the "Heritage of the Ancestors" Wolfram Sievers in

the composition was to include the SS Schulz-Kamphenkel, who took part in the Amazonian expedition in 1935-1937. At that time he taught at the Department of American Studies at the Geographical Institute of Würzburg. The Munich Museum of Ethnography, which was ready to provide consultants on the culture of the Indians, also agreed to cooperate with the upcoming expedition. A little later, special equipment began to be purchased at the expense of Ahnenerbe and the German Research Society. At the disposal of the upcoming expedition was even a propeller glider. With its help, it was supposed to conduct a thorough aerial survey of the surroundings of Lake Titicaca. It was possible that they wanted to find the remains of an ancient civilization at the bottom of the lake. In order to take part in the expedition, one membership in the SS was not enough. All participants had to take a course in driving a car and flying an airplane, after which they took exams. All financial costs for this training were borne by Ahnenerbe. During the entire expedition, its participants were to be supported from the air by a Storch-type aircraft, which was allocated by the Imperial Air Ministry.

But the outbreak of World War II put an end to all these plans. The expedition of the "Heritage of the Ancestors" to South America did not take place. However, the optimistic leadership of the SS planned to resume preparations for it in the very first months after the end of the world war, which (of course!) Was supposed to end with the victory of Germany. Judging by the timing of the resumption of work, the Ahnenerbe planned that the war would end at the latest at the end of 1940. In the meantime, for the duration of the hostilities, Edmund Kiss became a captain in the Wehrmacht. Only Wolfram Sievers continued his contacts with individual members of the expedition, who this time were supposed to be used in the work of the Imperial Commissariat for the Strengthening of the German Nationality, which was personally headed by Himmler.

It should be noted that already after returning to Germany from Tibet, Schaefer refused to participate in the preparation of the South American expedition. He preferred that Asia continue to be his sphere of activity. In addition, it is possible that he preferred to distance himself from fantastic ideas in the style of Edmund Kiss, who was only a year older than him. Given that Himmler supported people like Kiss, it was extremely difficult for Ernst Schaefer to break out of the political and mystical whirlpool into which he fell on his own initiative. Nevertheless, he believed that he could conduct his research while remaining in the orbit of the rotation of the brown overlords. He had to take a uniform

"balancing", on the one hand, indulging Himmler's mystical ideas, on the other hand, observing the high scientific standards of their research.

But if we return to the preparation of the Tibetan expedition, then in one of the conversations with Heinrich Himmler, Ernst Schaefer formulated an extensive plan, which consisted of 12 points. His approval by the Reichsführer SS personally guaranteed Schaefer complete freedom of action. Taught by bitter experience of communicating with the Americans, he wanted to retain all rights to publish, process the collected material, etc. To Schaefer's great surprise, Himmler agreed without hesitation to all these demands. Probably the mystic Himmler felt that he could not infect the empiricist Schaefer with his esoteric ideas about Tibet. However, nothing prevented the Reichsführer SS from making a direct correlation between his help and the fact that Schaefer had to share his mystical views on Tibet. However, this was not done. This once again sheds light on the nature of the relationship between Himmler and Schaefer. For the head of the SS, the young researcher was exactly the right person who could get accurate information about Tibet. It was up to other people to interpret them from a mystical-anthropological point of view. Perhaps it was for this reason that Himmler gave Schaefer complete freedom in interpreting and processing the material received. Schaefer's results could not

compose

competition for esoteric developments that would have been made personally for Himmler. In addition, Himmler's personal sympathy for the young scientist could not be written off: During a conversation with Hermann Goering, authorized to carry out the four-year plan, Himmler dropped: "I admire this man who will become the prototype of a new type of young, energetic German scientists."

Another fact spoke of considerable sympathy. On the eve of the start of the expedition, Himmler wished that all its participants were invited to join him. During a personal meeting, he announced to them that they were all elevated to the rank of senior SS officers. For Schaefer, this was not just a gesture, but an official recognition of his merits.

In fairness, we note that Schaefer could prepare his expedition on his own and without the intervention of the SS. By the way, he rejected the help of the Heritage of Ancestors, which he would join later, already with the beginning of World War II. But, despite the fact that the expedition bore the name of Schaefer, it was not worth believing that it was an independent project of the zoologist Ernst Schaefer. In all aspects of the expedition, starting with its working plan, traces of the active intervention of Heinrich Himmler could be found. Over time, more and more SS men were involved in its planning, as well as the "mystical" protégés of the Reichsführer SS.

But in those days, Schaefer lived not only in preparation for a new journey. In 1937 he got married. But his happiness did not last long. Four months later, his wife died tragically in a hunting accident. For obvious reasons, Schaefer could postpone the start of the expedition, but preferred that it not be delayed even for a day. Many noted that after the tragic death of his wife, Schaefer has changed a lot.

In February 1938, almost immediately after the death of Schaefer's wife, preparations for the Tibetan expedition entered the final stage. It was originally planned that the way of travelers would run through the USSR, and they got to Tibet through the territory of China. In favor of this option spoke a simpler way. But, on the other hand, it was highly doubtful that foreign authorities would agree to give an entry visa to an expedition penetrating into Tibet from China, and even without exception consisting of SS officers. That is, Schaefer would be deprived of the possibility of any maneuver. In addition, the very trip to China, due to the protracted war with Japan, was unsafe. As a result, it was decided to penetrate into Tibet through Sikkim. At the same time, the beginning of research was to begin on the borders of this principality, and then the Germans, despite British prohibitions, were to secretly penetrate the territory of Tibet. This was the best way to get into the lamaist state. But first it was necessary to obtain permission from the British authorities for the expedition to enter the eastern Indian principality of Sikkim.

This task proved to be no easy one. After the British defeated the Tibetan army in 1903, Tibet became a closed territory. Only a few foreigners managed to get to his land. The Tibetan monastic state had clear diplomatic relations only with China, British India and the neighboring Himalayan kingdoms of Nepal and Bhutan.

But these difficulties did not stop Schaefer. He personally wanted to personally meet with representatives of the British government, for which in March 1938 he went to London. As an honorary member of the Royal Central Asian Society, he was awarded several high audiences during which he received the necessary letters of recommendation. Schaefer even managed to meet the conqueror of Tibet, Sir Francis Younghusband, who by that time had become a living legend. The elderly Englishman saw in the young German a very promising scientist. Perhaps for the given reason, Schaefer told him that he intended to "slip" into Tibet from

Sikkim. In response, Younghusband advised him to establish contacts with the Tibetan authorities on the spot, having the necessary letters of recommendation in hand.

Chapter 3

The meeting of two swastikas

Ernst Schaefer's expedition left Germany on April 19, 1938. A few days before, Schaefer, at the suggestion of Heinrich Himmler, summoned to Berlin and introduced all participants in the trip to the Reichsfuehrer SS. In addition to Ernst Schaefer himself, who was the head of the project, the expedition was attended by: Karl Wienert - a geophysicist and specialist in geomagnetic fields, Bruno Berger - an anthropologist from the SS Main Directorate for Race and Settlements, Ernst Krause - an entomologist, photographer and cameraman, Edmund Geer - the technical leader of the expedition, also responsible for the delivery of goods and the organization of caravans. During the trip, the affairs of the expedition in Germany were led by Konrad von Rauch. All five researchers were waiting in Calcutta for a friend named Jobst Gesling, who provided them with organizational support in India. It was he who was supposed to send the equipment returned from the expedition to Germany, and also to carry out, if possible, postal communication between the expedition and Germany. A very important role during the journey was assigned to the translator Kaiser Bahadur Tapa, who was a native of Nepal.

If Karl Wienert, who was an assistant to the famous traveler and geophysicist Wilhelm Filchner, was enrolled in the expedition almost from the moment it was planned, and therefore, together with Schaefer, took part in negotiations with representatives of the German Exploring Society more than once, then the anthropologist and racist Bruno Beger was introduced at the very last moment. Literally on the eve of the departure of the expedition, he drew up a working program of anthropological research, which was in no way more extensive than the one that Schaefer presented to the German Research Society in 1937. In Beger's project, it was not only about racial and anthropological measurements, but also about the study of customs, rituals, as well as all cultural and social traditions of the peoples and tribes living in Tibet. He expanded purely racial studies, supplementing them with ethnographic studies.

Let us dwell on this figure in more detail, since it was Bruno Beger who had to perform the most important tasks for the Reichsfuehrer SS Heinrich Himmler. It was he who was supposed to find the remnants of the Nordic race in Tibet. Schaefer himself and Beger did not develop a very even relationship. It is no coincidence that in his written report "Secrets of Tibet" Ernest Schaefer will mention only a couple of times Bruno Beger, although he will devote several pages to all the other members of the expedition. Perhaps this was some kind of scientific jealousy, or perhaps certain precautions, since this report, largely intended for the scientific community, does not say a word about what the SS anthropologist was doing on the expedition.

Bruno Beguer was born in April 1911. His first memories were walking with his father on the lake in the vicinity of Heidelberg. The boy's father, Friedrich Beger, was a good swimmer. Then he made little Bruno really scared. Friedrich jumped into the water from the springboard. But he had been underwater for too long. The son began to worry and began to cry, thinking that his father had drowned. But he surfaced and waved to Bruno. The father of the SS anthropologist was an explorer. He even received his PhD after writing and defending a paper on forestry. The boy's mother, Gertrude, was a singer who was never able to make a solo career. Beger's two uncles were, like his father, applied researchers. Karl Beger was a professor of chemistry and Max Beger was a talented engineer-inventor. Nationalist sentiments reigned in the Beger family, which greatly affected the boy. When Bruno was just over three years old, his father went to the front - the First World War was blazing in Europe

war. During this insane bloodshed, both the boy's father and both of his uncles perished. Gertrud Beger became one of the many German widows. On a modest pension, she had to raise five children (Bruno was not the only child in the family).

As a result, Bruno Beger spent his childhood and youth in endless poverty and financial problems. While studying at school, Bruno could not get rid of the feeling of hunger. But the young man grew up and began to attract attention. Tall, fair-haired, with an aristocratic face, which was crowned with an aquiline nose, he gave the impression of what would later be called "a true Nordic Aryan." Even when Bruno was at school, he caught the eye of the sculptor Hans Lichtenecker. This meeting had a strong influence on the formation of Beger's ideological baggage. At the turn of the century, Lichtenecker went to Africa, to Namibia, where he wanted to become a colonist farmer. However, most of the time the German had to spend in battles against local tribes. Such stories greatly impressed the boy, who traveled all over the world in his dreams. Dreams of travel were reinforced by political ideas when a thick book by Hans Grimm, *A People Without Space*, fell into the hands of a young man. This work outlined the main ideas of the expansion of living space necessary for Germany. It took Bruno only two days to "swallow" nearly fifteen hundred pages. It should be noted that G. Grimm's book was sold in the Weimar Republic in a huge (even for today's time) circulation - 315 thousand copies.

But with the realization of his dreams, Beger had to wait. In 1931, first in Jena and then in Heidelberg, he began to study mathematics. Gradually, however, his interests lean more and more towards the natural sciences. The training itself did not suit Beger in many ways, if only because most of the professors were "dull and reactionary." As he recalled much later: "They could only talk day after day about the restoration of the Kaiser's power." Such irritated feelings were characteristic of many students. Against the background of elderly professors, the young anthropologist Hans Günther simply shone, whom fate later made almost the main racial expert of the Third Reich. The new science of racology immediately fascinated Bruno Beger. He reads almost to the holes all of Ponter's published books. His fate is almost sealed. Almost immediately after Hitler came to power, Bruno Beger joined the SS. Almost immediately, he finds his place in the SS Headquarters for Race and Settlement.

It is worth noting that Bruno Beger was an adherent of a special direction in German "racial science". During his studies, he met Ludwig Ferdinand Klaus, one of the key figures in the field of German racial studies in the 1920s and 1930s. He held the view that all members of the same racial group have similar spiritual properties, and therefore in areas inhabited by certain racial groups, through research, it was possible to identify specific "racial-psychic elements." Tibet was an ideal place for such research. According to Beger and Schaefer, there was "an abundance of diverse species of flora and fauna, as well as racial types of man." In his working program of the expedition, Bruno Beger wrote: "If such rich forms of life border on each other here ... then it is possible to single out clearly marked contact zones in their living space. For us, these clearly defined habitats are

very conducive environment for racial research." Here, a certain tribute was paid to Schaefer's thesis that Tibet had to be studied not from the point of view of a separate scientific discipline, but exclusively in a complex. But at that moment, Beger was probably the most promising racial anthropologist of the late 1930s. But Schaefer should not forget that he had a man on his team who could all too easily become his rival in the field of National Socialist science.

In Tibet, Bruno Beger made a large number of face masks to carry out anthropological research. This method was in many ways convenient because he did not have to use craniological instruments and thick compasses during the expedition. Shiny objects, the purpose of which was largely incomprehensible, could frighten the Tibetans. In this situation, a technique developed back in 1870 by Hermann von Schlagin white came to the rescue. The face mask, made from a special gypsum plaster, has greatly enriched the scientific baggage of anthropologists. But at the same time, the creation of such a mask was by no means a simple process. After applying the gypsum, it was supposed to harden somewhere within forty minutes. Beger recalled that the first such experience almost ended in a tragedy that could derail all expeditionary plans. Having applied a plaster mass to the face of a Tibetan, Beger forgot to insert special straws into the nose of a resident of a high-mountainous country, allowing him to breathe. Some time later, the Tibetan began to choke.

But back to the Indian Ocean expedition. During the stopover in Ceylon, the participants were somewhat surprised to find numerous articles in the British press depicting them as "Hitler's envoys" who "perhaps even were Nazi spies on their way to India." After landing at Calcutta, the expedition proceeded first to Darjeeling and then to Gangtok, the true capital of Sikkim.[66] Numerous newspaper notes about the political intentions of the German travelers led someone that in the first days of May, the government of British India sent a letter to the German Foreign Office in Berlin. It reported that Schaefer and his comrades were strictly forbidden to enter the territory of Tibet. After tiresome and meaningless conversations in various authorities, Schaefer still managed to get an audience with Sir Aubrey Metcalfe, Foreign Minister under the government of British India. The meeting took place in Silma, the summer residence of the Viceroy. Schaefer had two goals. First, to stop the wave of publications that have risen in the British and local press, which were directed against the expedition. Secondly, still get permission to visit Tibet. During the meeting with Schaefer, Metcalfe was very prudent, and therefore preferred to arrange a visit of the German to Lord Linlithgow, Viceroy of British India. He took Schaefer's expedition under his personal patronage and gave her permission to visit Sikkim.

However, he urged Schaefer not to cross the border into Tibet without a specially issued pass. Consequently, Schaefer never received permission to visit Tibet. But in any case, the expedition could work in Sikkim, the Indian-Tibetan border region. Actually, there the Lemtsy could set up their permanent camp without any problems.

Just from here, the Germans made short excursions to the surrounding area. This continued until the butler of the "King of Taring" visited the expeditionary camp. "King Taring" was something like the governor of the Tibetan border region with Sikkim. His residence was located in Doptra, the first large Tibetan settlement from the border with Sikkim. This was fortunate for Schaefer, as the son of King Taringa was the finance minister of the Tibetan government in Lhasa. Having received the invitation of the "King of Taring", the Schaefer expedition could safely cross the border between Sikkim and Tibet to pay a courtesy call to the king. This was an opportunity to ask the "King" to secure permission for the Germans in Lhasa to enter Tibet. At the same time, Schaefer gave Taring gifts that were to be given to the government of Tibet. Each gift came with

covering letter. And

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Letter from the Tibetan government allowing the Germans to visit Lhasa

Several weeks have passed since the visit to Doptra. Schaefer no longer hoped for success, as a sealed letter from the Tibetan government arrived from Lhasa. The first lines of the letter disappointed Schaefer - they confirmed the ban on entry into Tibet. But the end of the letter caused great delight - it said that the German expedition was an exception to the general rules. In particular, it contained the following lines: "For the German Mr. Dr. Schaefer, master of a hundred sciences ... We know from experience how difficult it is to do at least two things at once ... We understand that your true goal is the desire to see our holy country, get to know its religious institutions, and strengthen friendship. To familiarize yourself with it, we give you permission to visit Lhasa and stay there for 14 days. It was further emphasized that the longer stay of the German expedition in Lhasa could have disturbed the religious feelings of the inhabitants of the city. Hastily gathering everything they needed, on December 19, 1939, the expedition members withdrew from their permanent camp, and three days later they crossed the border into Tibet. It was at the moment of crossing the Tibetan border that the expedition received a radiogram from Himmler, who congratulated them on the winter solstice. Personally, Schaefer was addressed with such words: "Let the new light year be the threshold to your greatest success."

There are very few official reports about this period of the expedition. To a large extent, almost all of them were newspaper articles published in the British and Indian press. Himmler, as befitted the patron of the expedition, followed these reports very carefully. When Schaefer had diplomatic difficulties, the Reichsführer SS became seriously angry. The German consul in Calcutta, Count Podevils, had to fight off accusations from the foreign organization of the NSDAP (NSDAP / AO) that, they say, he did not provide Schaefer with the necessary support. As a result, the Ministry of Foreign Affairs submitted a memorandum from the count to the Personal Headquarters of the Reichsfuehrer SS. Addressed to the chief of staff Rudolf Brandt, who, in addition to everything at that time, was also in charge of the activities of the Ahnenerbe, this information refuted all the accusations against the diplomat. It was only after Schaefer's return to Germany that Himmler found out that Count Podewils really helped as much as he could. In this story, it is interesting that Himmler showed much more attention to the fate of the expedition than the German Foreign Ministry. It is possible that the head of the SS considered himself personally responsible for the young scientist and his project.

For a number of reasons, Schaefer was in no hurry to publicly announce his stay in Tibet, and even more so about his visit to Lhasa. But already here it should be noted that the Germans stayed in this closed city much longer than allowed. It speaks of great respect

to the German expedition by Tibetan politicians. In a radio message from Lhasa to the German consulate in Shanghai, Schaefer asked for more gifts to be sent to the Tibetan rulers, who were supposed to introduce themselves as Heinrich Himmler. This phrase suggests that Schaefer had already handed over some gifts from the Reichsführer SS, which were supposed to favor the Tibetan government.

In his report on the expedition's arrival in Lhasa, Schaefer stated that both National Socialist Germany and the Lamaist Tibetan state sold the swastika an exceptional value. "In the morning of January 19, the symbol of the sacred capital, the palace of the Dalai Lama, fell into our field of vision. A few hours later he appeared before us in all his gigantic grandeur. Then a Tibetan officer led us, the first Germans, through the gates of the holy city... Even now, the members of the SS expedition and the members of the Tibetan government have a deep and sincere friendship. The Tibetan government showed to the German guests

great favor. This is evidenced not only by multiple return visits, but also by a huge amount of gifts, carcasses of sheep and pigs, tsamba drink, [67] flour, rice, fodder for horses, almost a thousand eggs, which made it possible to ensure the well-being of our expedition for many days. One influential Tibetan brilliantly said that "for the first time, Western and Eastern swastika met under the shadow of peace, cultural exchange and scientific ties." Indeed, the swastika, widely used in Buddhism and Hinduism, greatly facilitated communication between Germans and Tibetans.

The favor of the Tibetan rulers was so great that the members of the Schaefer expedition were not only allowed to take part in the celebration of the Tibetan New Year, but even filmed it. This is the first time in the history of science that Europeans recorded individual rituals of the main Tibetan festival. Kindness was manifested not only in this. Schaefer's escort through Lhasa was none other than Regent Reding Khutuktu himself. Not much is known about this religious and political figure, apart from the fact that he ruled Tibet during the so-called "interregnum" (the period between the death in 1933 of the 13th Dalai Lama and the ascension to the throne in 1940 of the 14th Dalai Lama). However, thanks to the documents of the German expedition, one can conclude that Reding Khutuktu was very anti-British. The Tibetan policy of the first half of the 20th century once again demonstrated that this country had become the object of a struggle between the British Empire and China, which was gaining strength. The appearance in Lhasa of representatives of a third (and even European) country could significantly change the diplomatic alignment and balance of power in Central Asia. For this, even a tiny expedition was quite enough. In addition, representatives of the Third Reich and Tibet almost instantly imbued with mutual sympathy.

During the first meeting, Reding Khutuktu greeted the expedition members as the first Germans who found themselves in the holy city. As a token of hospitality, he gave them white blankets and other gifts. In response, Schaefer said: "From the bottom of my heart I ask His Holiness and the Minister to accept our gratitude. It is a great honor for us to be the first Germans to visit the capital of this sacred country. The gods and spirits assisted us during this long journey, as we came as messengers of peace, not least to learn the true philosophy of the great religion in the holy city. Since the swastika means the very embodiment of Germany, and is also the most sacred symbol for us, our visit should be held under the motto: "The meeting of Western and Eastern swastikas in friendship and peacefulness." May our great friendship, which arose for the first time in history, serve the cause of our mutual benefit. Behind the formal pompous phrases of Schaefer's solemn address, one can read to a certain extent the desire to establish close ties with the Tibetan government precisely through the common symbol of the swastika, which could become the foundation for the fulfillment of a political mission. Of course, building such cultural bridges was a direct challenge to the British Empire.

Schaefer almost immediately noticed the location of the regent and other high-ranking Tibetan figures in relation to his expedition. Upon his return to Germany, he immediately wrote a kind of analytical note on the subject of political attitudes towards Britain, China and Russia. The note, in particular, drew attention to the tense relations with the British Empire. This concerned the conflict between the British chargé d'affaires and the Tibetan government. It found its expression in the fact that all representatives who sympathized with England were eliminated from the latter. At the same time, the regent himself did not hide his desire to more actively develop German-Tibetan relations. Such an unexpected desire could only be explained by the fact that Tibet and Germany found common ground in the anti-British sentiments prevailing in both states. But it was very difficult for Schaefer to ascertain what the Tibetan government knew about National Socialism and recent events in Europe at all. He suggested that the accelerated development of relations with the "young European power" competing with Great Britain could benefit Tibet.

During the stay of the Schaefer expedition in Lhasa, many amusing events took place. In particular, the regent was struck by the tall blond Bruno Beger. He asked to leave this German in Tibet so that he could enter his personal guard. As a "replacement" the ruler of Tibet offered to send one of his monks to Berlin, who was supposed to preach

Buddhism among the Germans. Having received a polite refusal, the regent was not upset. He led the Germans into remote rooms of the residence to show the German guests a sacred relic, the mysterious "divine finger", which was kept under glass. But most of all "problems" arose with the appearance of bearded Germans. Beardless Tibetans strove to pull a hair out of their vegetation. At one point, the regent himself could not resist. As Schaefer recalled, "with his thin, gentle fingers, he began to stroke my hair on my wrists." It was after the visit of the German expedition that Reding Hutuktu ordered the delivery of baldness remedies to Tibet from India, which, in his opinion, should have contributed to the growth of the beard.

A few days before leaving Lhasa, Schaefer received an invitation from the regent of Reading Khutuktu. Schaefer's visit took place on March 16, 1939. During the meeting, the German received a sealed letter, which was addressed personally to Hitler. Gifts were included with it. The text of the letter intended for Hitler was translated into Russian as follows: "To His Majesty, the German King, Mr. Hitler Sent by Regent Reading Khutuktu on the 18th day of the 1st Tibetan month of the year of the earth hare. Herr Hitler, the German king, who achieved power over vast lands. I am glad that you are healthy and that your noble deeds are crowned with success. I am also healthy and dedicate myself to diligent work for the benefit of the Buddhist religion and government. Not only did I let Sahib Schaefer and his companions into Tibet without any delay, who became the first Germans to visit us, but I was their friend and helper in the full sense of the word. I hope to strengthen the ties between our residences. I trust that Your Majesty the King, Herr Hitler, will be unanimous with me and acknowledge how important and essential this is. Dedicate your health to pressing matters and inform me of your intentions. As gifts in a separate package I send you an excellent Tibetan silk scarf - khatag, a silver lid for cups, as well as a stand along with a white and red cup. I am also sending you the Tibetan dog Azob. Sent by Reading (Rwasgren) Khutuktu on the 18th day of the 1st Tibetan month of the year of the earth hare. Despite the specific Asian protocol style of this letter, it is clear from it that the Tibetan government wanted a rapprochement with National Socialist Germany. But, on the other hand, it is clear that in Tibet they knew almost nothing about Germany. If the letter was addressed to Hitler as king, then the regent did not know about his real power. But it was not a random word and a typo. One can only imagine how the regent of Tibet, where they generally followed very strictly

behind the protocol, pondering every word of his message. It should have followed from it that relations between the two countries had to be intensified. But how this could be achieved, it was proposed to choose the German side. However, from Schaefer's letter addressed to the Reichsführer SS Himmler, it follows that the discussion was mainly about general military actions. Schaefer himself and his companions have repeatedly been at meetings with the regent. During these visits, there were certainly conversations in which the figures of Hitler and Himmler were discussed. One way or another, but the regent from somewhere took the wording - "who has achieved power over vast lands." And although this formulation remained very lengthy, it nevertheless followed from it that the regent knew that Hitler's power was growing, year by year. However, in this story it is very difficult to imagine how the Tibetan side imagined the establishment of relations with distant Germany. It is possible that the Tibetan government simply wanted to get out of external isolation and stop being a pawn in a game between the colonial British Empire and

There is a version that Schaefer considered that both the letter itself and the gifts were "offensive and inappropriate" in order to send them to the Fuhrer. The letter itself clearly lacked praises for Hitler. In addition, it did not have any seal on it. As a result, a new letter was written, the contents of which, alas, nothing is known, and new gifts were handed over. Among other things, among them was an ancient gold coin, the ceremonial vestment of a lama. And the Azob dog was replaced by the Tibetan Great Dane.

If we talk about the rumors circulating in the British and Indian press that the German explorers going to Sikkim and Tibet were "really a delegation from Hitler, which was supposed to undermine British rule in Asia", then this story had some continuation. Information about such statements came to Schaefer when he was already on the border with Tibet. Then this problem worried him little, since he was heading north to

Lhasa When Schaefer was informed that the British had sent a special military unit to arrest the members of the expedition, he began to spread false information that the Germans had gone from Sikkim to Bhutan. In fact, at that moment he was in Tibet.

There is no doubt that the British authorities staged a mail boycott of the German expedition in Lhasa. This is the only way to explain the fact that no correspondence was delivered to Schaefer from India to the Tibetan capital. In order to somehow organize the activities of the expedition, he sent radiograms through the German consulate in Shanghai. However, in the same Shanghai, the Americans managed to intercept these unencrypted messages. Thus they became aware of the warm reception of the German expedition by the Tibetan authorities and of the gifts that were to be sent to Tibet. All this information became a kind of sensation. The British authorities had previously been suspicious of Schaefer's expedition. When they became aware of some details of her stay in Lhasa, they came to the conclusion that their suspicions were not groundless. But in all of Schaefer's messages, one feature was striking. He did not intend to condemn the British side. Schaefer distinguished between the dubious newspapers, who printed materials compromising him, and official British institutions, which, however, sent the military to capture him.

Before leaving India, in his article for the People's Observer, he spoke very flatteringly about B. Gould, the British commissioner for Sikkim, Bhutan and Tibet, who, stepping over national differences and stereotypes, organized a friendly reception for the Germans. Upon his return from Tibet, Schaefer had a second encounter with Lord Linlithgow. This meeting took place literally on the eve of the expedition's departure back to Europe. The conversation, of course, was devoted to the completed expedition. There are only two references to this conversation. One is a note by Ernst Schaefer, written for the same "People's Observer". "I am very grateful

accepted the invitation of Lord Linlithgow, who was extremely amiable, but at the same time free to communicate with me. He assured me that he was supportive of my expedition from its first to its last day. Then came general phrases of regret that the expedition had gone too far. Schaefer himself in the German press spoke not only about the difficulties of the expedition, but also about the courtesy of the British authorities, including the Viceroy. It is possible that in this way he wanted to somehow improve German-British relations, which were deteriorating every day. The second time Schaefer remembered this conversation in 1947, when he was interrogated as a witness at the Nuremberg trials. Then he gave out many minute details of the conversation with Lord Linlithgow. This time he claimed that the topic of conversation was the danger of a war breaking out in Europe. The Viceroy asked Schaefer to help keep the peace. Schaefer stated the following: "The Lord told me that he agreed that Danzig was a German city. "If you want Danzig, then you will get it, but the credibility is running out. If Hitler resorts to forceful actions, this will mean the beginning of the war. He further continued: "The war can go on for 15 years. We know that Germany is very well armed, which will allow her to win in the early years. But then it can end up with the collapse of European culture." I was soon to sail for Baghdad to get to Germany. At parting, the lord said to me verbatim the following: "Try to do at least something to save the world."

Now it is difficult to establish what the German explorer and viceroy were really talking about. It is also difficult to say what Schaefer did to save the world. It is possible that he simply wanted to protect himself at the international tribunal.

On August 4, 1939, the Schaefer expedition set off for Germany. Over the past summer, the Germans have traveled to different places in Tibet. Among other things, they visited the ancient royal city of Yalung. There they intended to make many archaeological and paleontological finds. On the way back to Calcutta, Schaefer made only brief stops. Rumors of an impending war made him hurry. The way back to Germany passed along the following route: Baghdad-Alexandria-Athens-Belgrade-Vienna. According to the original plan, the expedition sent all its luggage by ship by sea, and its members themselves transferred to the plane. They managed to fly out of India before the British authorities gave the order,

prohibiting all citizens of the Axis countries (Germany, Italy, Japan) from leaving India. That such haste was not accidental says a lot. The luggage of the expedition arrived in Germany much later - only in the spring of 1940. It contained not only the collected materials, but also numerous gifts that the Tibetan government sent to Hitler.

Along the way, German travelers were welcomed by their compatriots. In Athens, they were given a standing ovation - the fame of the expedition was ahead of it itself. Not wanting to waste a single minute, Himmler sent a car specifically for them to the Greek capital. Something similar happened in Vienna and Munich. Himmler personally met the expedition members in Bavaria. He had at his disposal a special plane that was supposed to deliver them to Berlin.

The next day, almost all German newspapers reported on the return of the German expedition. Prior to this, the "People's Observer" published Schaefer's travel notes for almost eight months. Other newspapers gave short reports or op-eds. But at the same time, none of them spoke about the political significance of this enterprise. If we compare all these publications, two features are striking. Firstly, it was emphasized everywhere that the expedition took place under the patronage of the Reichsfuehrer SS. Secondly, the route of the expedition was described in detail. Much attention was paid to Asian exoticism, but almost nothing was said about the results of the expedition itself. In some scientific specialized journals it was said that in deep Asia it was possible to find a European fallow deer, but not a word was uttered

about race studies and anthropology. With the outbreak of World War II, it was hardly possible to count on the organization of new expeditions to Central Asia. Sailing by sea has become not only a risky activity, but a deadly one.

Chapter 4 Lawrence of Arabia Third Reich?

Himmler's obvious interest in Tibet was by no means exhausted after the end of the Schaefer expedition of 1938-1939. On the contrary, it has multiplied. Even during his stay in Asia, Schaefer tried to regularly notify the Reichsfuehrer SS about all the incidents that happened to him. At the same time, the repetition of a similar enterprise from both scientific and diplomatic positions was inappropriate. In addition, in September 1939, the situation in the world changed dramatically.

However, in Germany already in that September 1939, specific proposals began to be developed on how Tibet could be used for military purposes. Schaefer and his comrades clung to any convenient excuse to return to work in Asia. After the completion of the expedition of 1938-1939, Schaefer posed a completely justified question: how will work on the generalization of the collected material and further scientific research itself be financed? In general, will work continue in the "Tibetan direction"?

During the expedition trip, Schaefer remained in relative independence, with sufficient freedom of action. Now he was strongly encouraged to continue his scientific career within the framework of the research society of the SS "Heritage of the Ancestors". Young people who aspired to academic activities found themselves bound hand and foot by Himmler's plans. In addition, it was impossible to forget that the outbreak of the World War had its influence. Himmler more than once offered his further patronage to the young explorer of Tibet. And in the end, it was Schaefer who became the person who was supposed to represent the interests of the SS in the secret developments of the German Foreign Ministry, directed primarily against the British colonial empire. Given Schaefer's knowledge and experience, he was drawn to the so-called "Indian sector". Thanks to Schaefer, Himmler finally had the opportunity to play his own political party on the international stage. Schaefer's reputation as a successful (even very successful) young scientist in the service of the SS became an excuse for the Reichsfuehrer SS to intervene in covert operations against England. In historiography, first of all

foreign, the problems of the subversive activities of the Third Reich in the Middle East have been well studied. This concerned, first of all, the beginning of the Second World War. As for the European theater of operations, everything was extremely simple here: there were purely military and purely political goals.

If we consider the history of the Eurasian continent during the Second World War, then it can be described as a clash of the colonization interests of the warring powers. First of all, we are not talking about Europe itself, but about the periphery of the continent. The example of Tibet shows how ideological considerations gradually turned into long-term strategic planning, which in turn allowed the Tibetan expedition project to be revived.

As mentioned above, in August 1939, Schaefer was met by Himmler right at the Munich airport. There was a conversation. Schaefer explained that he could not give Himmler a letter from the Tibetan regent Reding Khutuktu, as it was with the gifts in the luggage. And he, as we remember, followed the sea. By the way, not the most far-sighted step. Still, it is better not to "check in luggage" such documents and messages. But the absence of a letter did not prevent Schaefer from conveying the essence of his conversations with the regent. almost there

the plan was born (to a greater extent it still belongs to Himmler). It was necessary to organize a new expedition to Tibet, this time by land. Its purpose was to support the Tibetans in at least limited military actions against the British crown. The monastic state, Azatem and Sikkim were to become the center of military and political instability.

The return of Ernst Schaefer's expedition to Germany just coincided with the period of temporary rapprochement between the Soviet Union and the Third Reich. This circumstance only spurred on the strategic fantasies of Himmler and Schaefer. The young scientist, without delay, literally a week after his return began to plan a new expedition to Tibet. This time it was supposed to pass not under the scientific, but under the military sign.

Already on September 4, 1939, that is, a day after Great Britain declared war on the Third Reich and 12 days after the signing of the Molotov-Ribbentrop Pact, four members of the Tibetan expedition met in Berlin with Standartenführer Ullman, Chief of the Personal Staff of the Reichsführer SS. Later, Ullman would send a letter to SS Gruppen-Führer Karl Wolff, who at that moment, together with Himmler, was traveling on business to the front in a "special train". The letter outlined all the details and details of many hours of conversation. Almost on the same day, Himmler personally ordered that all members of the future secret expedition begin training in Prague on the basis of the elite SS division Adolf Hitler's Leibstandarte. SS Standartenführer Kepler was directly responsible for their training. A couple of days later, on September 7, 1939, Himmler expressed extreme dissatisfaction with the actions of Schaefer, since he, without receiving the appropriate permission, had a conversation with the chief of the Abwehr, Admiral Canaris. Himmler, usually restrained, did not hide his irritation in a conversation with Schaefer: "Today I learn from Admiral Canaris that you were with him, discussed matters with him and even expressed the opinion that the road through Russia is too long, and there is also no need to receive in Prague military training. I understand that you, with your energy and determination, want to start the task as soon as possible. But from now on, I ask you only one thing - obedience and the most accurate execution of orders. You will get the opportunity to manage yourself only in one case, when you yourself become a commander. But as long as you are here, you must obey, as in your time you demanded this from the members of your expedition. It makes sense to carry out the task when the political situation requires it. I have already told you about this. If the war with England and France turns out to be fleeting, then this task will not be required. If the confrontation drags on, then it will be very appropriate. In addition, I consider military training necessary, since this is my own business. If you take on a military mission, you must first be raised as a soldier. With the help of sabotage and small sabotage, we will not be able to do anything.

achieve."

After the Tibetan freemen, Himmler made it clear that from now on Schaefer would have to put up with his strict leadership. The severity of the Reichsführer was also due to the fact that he wanted to personally oversee the "Tibetan project" and play his foreign policy game without the help of competing structures. If Himmler forbade Schaefer to meet with Canaris, he did so for at least two reasons. Firstly, Schaefer, as an SS man, advised a "competitor" - army counterintelligence. Secondly, the personal relationship between the Reichsführer SS and the admiral was already too strained. It should not be forgotten that Canaris and Reinhardt Heydrich, the chief of the SD - the security services of the SS, were not just competitors, but almost enemies. They worked against each other, collected dirt on each other, staged provocations. Canaris realized very early that the SS was turning into a "state within a state", and this did not suit him. As a result, Schaefer, without suspecting it, became almost overnight for Himmler.

Not

"traitor". But this is exactly how contacts could be interpreted behind the back of the head of the SS. Himmler generally reacted extremely aggressively when Canaris tried to recruit people from him.

In another letter, Heinrich Himmler again ordered Schaefer and his comrades to immediately go to Prague, while regarding the future of the enterprise they had to keep "deathly silence". Moreover, they had to refrain from contacts with representatives of any other authorities of the Third Reich. Himmler did not want to carry out his plan if anyone else knew about the upcoming action. As a result, Himmler wrote to Schaefer: "I believe that your former free talk and your desire to cooperate in the field of similar tasks with other structures may lead you to death (!!!). We must not forget that there is counterintelligence, that it is based on certain systems and has certain experience. In this situation, the only remedy is to keep your mouth shut. Don't tell people something before they need to know it. People generally do not need to know more than they are supposed to know. You must be secretive... I do not rule out that you have forgotten these principles discussed during our conversation. But I am convinced that from now on you will act in accordance with the order received, that you will show your will, which in the end will allow you to complete the task entrusted to you.

Despite the fact that Schaefer "pierced" and independently established contacts with Admiral Canaris, for Himmler he remained the person he needed. During interrogations at the Nuremberg Tribunal, Schaefer told the Americans how he got into the sphere of planning a new, already military, Tibetan expedition. Even during his trip to Tibet, he sent letters to the Reichsführer SS and the German Foreign Ministry, in which he spoke in favor of cooperation with England in Europe. Ignoring the fact that there was no reply, he nevertheless developed this theme in a conversation with the Viceroy of India. He recommended to him nothing more and nothing less than to meet personally with Hitler and recommend to the Führer rapprochement with the Western powers. After Himmler dissuaded the young researcher from such a rash act, he contacted Canaris through his father's acquaintances. He even recommended Schaefer to enter his military intelligence school. But during a meeting with Himmler, Canaris for some reason "opened the cards." The admiral even quoted Schaefer. How this "quoting" ended, we already know. Schaefer later met with Himmler again. He stood by a huge map. He pointed to her and said that Schaefer should lead an expedition to Tibet with the help of the Russians. "He demanded that I establish contacts with the Russians. But the Soviet Union was then a closed state. I dodged the job as best I could. But Himmler insisted. He told me: "First of all, you are an SS man." Then he gave me the order to pack my things. However, what actually happened, I believe, the American side is much better informed than I am. Much I learned for the first time in general during my interrogations in the Oberursel. I only know that it was a plan, according to which we, together with the Russians, wanted to organize an invasion of India. I was stumped, and then did the following - I decided to discuss this with my father. He did not understand anything in geography, besides, I decided to present him such a version so as not to give out a real project. "I'm going to go to Kashmir to recruit natives there." "Which way?" "Through Russia". "It's a completely crazy idea." And then I ended up in the Leibstandarte. As a soldier, they began to teach me discipline there."

This account of events by Schäfer was certainly an attempt to justify himself and his comrades who served in the SS. Let's look at the chronology of those events. The order to send to Prague Schaefer received somewhere on September 4th. He stayed in Berlin for three days. It was at this time that he met Canaris. It is unlikely that during this meeting he conveyed the request of Lord Linlithgow. Most likely, he discussed with the chief of the Abwehr the specific plans of the SS for the duration of the war. Although documentary records of this conversation

absent, it can be assumed that it took place shortly before September 7, 1939. For this reason, Schaefer's version that he was "exiled" to the Leibstandarte for his connections with Canaris is, to put it mildly, untenable. On top of that, there are letters that allow us to say that Schaefer himself proposed to Himmler a plan for a new expedition to Tibet. That is, it turns out that he, without authorization and preliminary instructions, met with Canaris without permission. This was done, of course, by no means in order to cause any harm to Himmler; for all this, there are no signs that Schaefer was a determined opponent of Himmler. He "acquired" this imaginary opposition already during interrogations by the Americans.

Meanwhile, Ernst Schaefer, Edmund Geeri Jobst Gesling received the necessary documents and authority to carry out a special task, after which they went to Prague under the guise of tourists. There, on the basis of the Leibstandarte, they had to take 8-week military courses. The training program was approved directly by the leadership of the SS, which once again emphasized the secrecy of their task. The SS officer specially allocated for training was supposed to teach young scientists how to handle automatic weapons, the basics of sapper business, the warning system, anti-aircraft business, combat tactics, etc. in two months. Only high-ranking SS officers were allowed to communicate with the "recruits". In the meantime, there was an active correspondence between the personal headquarters of the Reichsfuehrer SS, the economic department of the SS and individual commanders of the Leibstandarte. Two issues were mainly discussed: success in the military training of "recruits" and further funding for their training. Himmler personally followed the "military successes" of young scientists. It was at his insistence that the training program was significantly expanded.

After undergoing training, Schaefer received an order from Himmler to coordinate the upcoming operation with the plans of the Ministry of Foreign Affairs. With the outbreak of war, the German Foreign Ministry, independently of the SS, began to develop plans for destabilization with the help of "Soviet allies" of the British colonies, primarily India. This was supposed to be done through Afghanistan. A sufficient number of documents have been preserved on this issue. As a result, it is possible to reconstruct almost all the planned Soviet-German covert operations, which, within the framework of cooperation between the USSR and the Third Reich, were to be carried out against the British Empire. Actually, the interests of the Foreign Ministry and the SS in this direction did not intersect. The SS planned to destabilize India through Tibet, and the Foreign Office through Afghanistan. Ribbentrop outlined the main foreign policy principle of this program a year earlier. In the struggle against the colonial empire, it was necessary to rally all anti-British forces.

But coordinating the actions of the SS and the Foreign Ministry turned out to be not such an easy task - problems and difficulties began to arise almost immediately. This was mainly due to personal competition, which eventually resulted in rivalry structures. From the very beginning, such disagreements only harmed the process of negotiations with the Soviet side. Often, discussions between German representatives began directly in the presence of Soviet diplomats. In Central Asia, the Ministry of Foreign Affairs, the Abwehr, and the foreign policy department of the NSDAP hatched their plans. In general, relations between Himmler and Ribbentrop were characterized as friendly. But it was on the issue of Tibet that a quarrel broke out between them. In Himmler's plans, no doubt, ideological aspects prevailed over purely practical ones. He was little worried about the remoteness of the monastic state. The organization of a new Tibetan expedition was slowed down by the fact that many employees of the Foreign Ministry opposed the attempts of the SS to conduct their own foreign policy. They were not at all satisfied that Himmler intended to use the Ministry of Foreign Affairs for his projects. This did not suit Ribbentrop himself either. Let's try

understand this diplomatic intricacies, as well as the undercurrents that existed during the Soviet-German rapprochement of 1939-1941.

At the end of September 1939, while Schäfer was formally in the Leibstandarte's preparatory camp in Prague, a meeting was held with Foreign Minister Ribbentrop. It discussed the forthcoming military actions in Afghanistan and Tibet, as well as the need for their coordination with the Soviet side. In addition to Ribbentrop himself, they took part in the conversation; Fritz Grobba, Curator of the Eastern Sector of the Ministry of Foreign Affairs, Werner Otto von Genting and Ernst Schaefer himself, specially invited. First, the "Afghan option" was discussed. It was assumed that the government of this country was to start targeted actions against Great Britain. The benevolent neutrality towards Germany, of course, was also good, but in Berlin on the Wilhelmstrasse they preferred that the passive position of Afghanistan should be replaced, albeit conditionally, but still active. It was necessary to agree on this in Moscow. According to the "Tibetan version", the German Foreign Ministry did not conduct any negotiations with Moscow. It was a completely new topic. But it was assumed that it would also be considered in the Soviet Union. Even before direct contacts with Molotov were established, the German Foreign Ministry decided that the preparations for both risky operations should have been combined. There was some logic in these words. If Ribbentrop, by virtue of his functions, could represent the interests of Himmler in Moscow, then it is unlikely that the Soviet authorities allowed the SS to pursue an independent policy on the territory of the Soviet Union.

Time passed. On November 3, 1939, Ernst Schäfer reported to Heinrich Himmler that he had completed special training at the Prague SS Center. At the same time, he asked the Reichsführer to pay all his comrades a two-month allowance, and to personally provide him with a small loan. From this letter it also followed that Schaefer, despite undergoing special training, met with Heydrich and his subordinate Brigadeführer Jost, who served as head of the 6th Directorate of the Imperial Security Main Directorate (political intelligence). It was just about preparing an operation in Asia between them. During the conversation, even the approximate beginning of the action was called - the summer of 1940.

It can be stated that as the Second World War unfolded, especially from November-December 1939, the Soviet side began to more actively support all German undertakings in Asia. Conversations on this topic were held at the highest level. As a rule, they were discussed personally by the German ambassador to the USSR Friedrich Werner Schulenburg and the Soviet Foreign Minister Vyacheslav Molotov.

Communication between diplomats went on a variety of topics, but special attention was paid to Asian operations. Moscow wanted to buy time, and therefore demanded detailed plans from the German side. At the same time, Molotov himself did not want to lose the possibility of political and diplomatic maneuver. The strategic desires of Germany were very sensitive to the interests of the USSR. Almost unnoticed were German proposals for military-political cooperation on the territory of occupied Poland. The Soviet side turned out to bypass the problem of bilateral deliveries of strategic raw materials and weapons. Mutual distrust was felt between Germany and the USSR. The parties carefully probed each other. Ultimately, the discussion of operations in Tibet and Afghanistan for Stalin and Molotov was only a trial balloon, which was supposed to reveal the long-term goals of German policy. As a result, the intensity of negotiations in Germany on a particular problem gave the Soviet side the opportunity to determine the relevance of certain topics. For this reason, the sharp turn towards German interests had to be paid for by repeatedly requested economic aid. But in any case, the Soviet government was very skeptical about the German plans in Asia. This attitude was

even

rather "deliberately unpredictable". Even the champions of the idea of a Soviet-German alliance were soon convinced of this.

The speedy implementation of the "Afghan option" was hampered not only by the wait-and-see position of the Soviet side, but also by the fundamental differences of opinion between the German Foreign Ministry and the foreign policy department of the NSDAP, which at that time was headed by the ideologue of National Socialism Alfred Rosenberg.

In the light of this confrontation, the Tibetan expedition temporarily faded into the background. Ribbentrop, who hated the British since his time as ambassador in London, was not only the architect of the Non-Aggression Pact with the USSR, but also a good acquaintance of the main ideologist of the Russian-German alliance, Peter Kleist. It was he, the diplomat Werner Otto von Gentig, Ambassador Schulenburg, as well as the recently appointed Junior State Secretary of the Foreign Ministry Theodor Habicht, who he instructed to conduct all negotiations with Moscow. It was the newcomer to the Foreign Ministry, Habicht, who was instructed to coordinate with the Soviet side all anti-British actions in the East and Asia. But at the same time, he clearly lacked experience, many generally doubted his diplomatic qualifications. Perhaps it was in order to improve his reputation that Habicht developed an unthinkable activity in the diplomatic field. Immediately after his appointment, he tried to contact the Soviet government offices to immediately start negotiating both anti-British actions. In December 1939, Kleist managed to agree to start negotiations in Moscow. Kleist himself, Gentig and Habicht were supposed to take part in them from the German side. In addition, Ernst Schaefer and Afghan Foreign Minister Ghulam Sitgik Khan were to attend. Once again, the German Foreign Office was forced to hold the line against Alfred Rosenberg and Fritz Grobb. Rosenberg actively opposed the idea of sending an Afghan minister to talks in Moscow. The "dogmatist of the party" believed that in order to carry out the Afghan operation, it was necessary to look for contacts in Kabul in the ruling circles. But Rosenberg, unlike the flexible and diplomatic Ribbentrop, could hardly count on cooperation with the Soviet Union. If the German side had relied on the internal political opposition in Afghanistan, then a speech against Britain could only become possible after the overthrow of the ruling regime. And in this case, the Soviet side would need much more political and technical support. Rosenberg was not at all ready to cooperate with the "Bolsheviks". At least he didn't want to bet on them. With such a development of events in the Afghan operation, the USSR would play the first violin. Rosenberg feared that the "Russians" themselves would be able to break through to the Indian Ocean as a result. For this reason, he would prefer to simply put pressure on the ruling circles.

As a result, the whole Afghan question came down to two significant problems. With which Afghan party was the Third Reich supposed to seek an alliance? And to what extent did Germany need the support of the USSR to implement its plans in Afghanistan? But in the end, it was about which of the structures would prevail in the Third Reich. While this conflict flared up, Kleist in Moscow discussed a specific plan of action with Molotov.

On November 29, 1939, Habicht, probably not without Gentig's help, formulated a memorandum. The Soviet Union had to give permission to transport weapons and army units through its territory. On December 1 and 7, 1939, the prospects for two simultaneous operations (Afghan and Tibetan) were discussed in Moscow. But again, not a word was uttered about a specific plan for their implementation. On December 12, Kleist arrived in Moscow with a special assignment. He managed to meet with Molotov only six days later. This delay could only be assessed as Moscow's open disbelief in the "German

advances". The Soviet government was cautious. The content of the conversation between Kleist and Molotov was instantly transmitted by Ambassador Schulenburg to Berlin.

"The information I provided was discussed in detail with Molotov. Molotov agreed to support these plans if more precise information about the principles of the implementation of the actions, as well as their methods, were provided. Only in this case can the intention to send an Afghan and Schaefer to Moscow be realized. I propose to return to Berlin, to develop the documents requested by Molotov in order to return to Moscow as soon as possible ... Departure of Kleist and Schulenburg on the 20th. Such a message allows us to assess the position of the German

side as serious. Kleist specially left for Berlin to discuss his further actions in the appropriate authorities. He could not independently negotiate in Moscow, as he was limited by the instructions he received. In addition, he did not know all the goals of the interested parties participating in this diplomatic game. When discussing such a sensitive issue as the destabilization of the British colonies, he wanted to play it safe. He did not want to take risks, and even more so to give rise to fundamental differences of opinion between the two unequal partners (in the matter of penetrating into Asia, Germany was completely dependent on the goodwill of the USSR).

The diplomatic unification of two different operations - in Tibet and in Afghanistan - had the common goal of undermining the colonial power of England in India. But such a move had the consequence that the problems of the Afghan action were automatically transferred to the planned Tibetan expedition. No one wanted to discuss them separately. And so, the failure of negotiations on at least one country automatically led to the curtailment of any preparations for the second. Operations in Asia had to be approved as a package. In addition, Tibet remained too far and unexplored for Germany to have special services in the Ministry of Foreign Affairs to solve its individual problem, which could resist Rosenberg and play an independent game with Moscow. Asam Rosenberg in December 1939 again intervened in the planning of the Afghan operation. On December 14 and 20, 1939, he met Hitler several times. In those days, Rosenberg's tasks included, among other things, guardianship of foreign guests arriving at party congresses. Using as an excuse the ongoing negotiations between Hitler and the Norwegian fascist Quisling, Rosenberg was able to express his own wishes to the Führer. At the same time, he called for abandoning joint activities with the Soviet Union in Asia and the Middle East, as this interfered with the main military and political goal of Germany, namely the "destruction of Jewish Bolshevism." In addition, such cooperation effectively deprived Germany of any chance of success in possible negotiations with the British.

The dispute over German plans in Afghanistan shows how controversial the foreign policy of the Third Reich was. In many ways, it was dictated by the desire to strike at the enemy with the wrong hands. But even the adoption of a fundamental decision by Hitler did not put an end to the confrontation between the Ministry of Foreign Affairs and the foreign policy department of the NSDAP.

This became clear on February 9, 1940, during the so-called "boss talk" in Berlin. At this event, Rosenberg demanded that special commissioners be appointed to all major instances, who would ensure the National Socialist worldview. Rosenberg and Ribbentrop were ready to enter the clinch. On the eve of this meeting, Ribbentrop prepared a memorandum stating that such commissioners could interfere in Germany's foreign policy only after coordinating their plans with the leadership of the ministry and obligatory approval of them personally by the imperial minister. Rosenberg retorted to this: "I ask you to grant me additional powers so that in the event of disagreements with the Ministry of Foreign Affairs, which can only be removed by the Führer, not to distract him from the decision

affairs of state." Such an argument was not Rosenberg's improvisation, it was agreed personally with Hitler a few weeks before.

At the center of this conflict were personal ambitions, which turned into a clash of interests of various structures, which in turn led to the bureaucratic chaos that reigned in the Third Reich. However, such a picture was observed not only in connection with the planned eastern operations. The unrestrained struggle of competencies was the hallmark of the National Socialist system. Ribbentrop achieved considerable success when he was able to convince the USSR to sign a non-aggression pact, but with the outbreak of World War II, his importance in planning military-strategic operations decreased every day. At the same time, Rosenberg tried by all means to expand his powers, as he did not want to leave for secondary political roles. As a result, in the conditions of waging war against England, the external

Germany's policy became a "bone of contention", which brought together several factions, each of which longed to independently conduct international affairs. In this case, no one was interested in the fact that personal ambitions undermined Germany's foreign policy prestige in the eyes of the Soviet "allies".

After the defeat of Ribbentrop and the strengthening of positions by Rosenberg, Heinrich Himmler's office found itself in a difficult situation. According to the leadership of the guard detachments, the researcher and SS man Ernst Schaefer was ready to carry out his Tibetan assignment. But this SS project was not feasible even in close cooperation with the German Foreign Ministry. Himmler was beginning to realize that he had bet on the wrong horse in the implementation of the new Tibetan plan. The delays in the organization of the military-strategic expedition of Ernst Schaefer were primarily caused by the numerous conditions that were formulated in the German Foreign Ministry itself. If diplomats, as sane officials, saw in Tibet only a very remote country, then Himmler intended not only to carry out some strategic intentions, but also to continue the scientific study of this mountainous area, which, of course, was caused by his ideological aspirations.

In this situation, it remains unclear whether the leadership of the SS knew about the bureaucratic battles waged on the one hand by Ribbentrop and Gentig, and on the other by Rosenberg and Grobba. Schaefer later described one case. On the eve of his wedding on December 7, 1939, he received a phone call from SS Gruppenfuehrer Karl Wolf, who said that Schaefer was going to travel to Moscow, and therefore he had to go to Berlin, to the Foreign Ministry building on Wilhelmstrasse. The young researcher ended up in Berlin on the same day, but none of the diplomats told him the news about the trip to Moscow. It was during these days that the battle between Rosenberg and Ribbentrop unfolded. Apparently, the Foreign Ministry preferred to remain silent about the conflict with the foreign policy department of the NSDAP. They even tried to hide it from the SS. In an unfavorable situation for German diplomats, Schaefer's personal visit to Moscow to discuss the prospects for a Tibetan expedition could further undermine the position of the Foreign Ministry. Moreover, the ministry itself feared that such cooperation would make them dependent on the powerful SS. This is the only way to explain that Heinrich Himmler, who frankly disliked and despised the dogmatist Rosenberg, was not involved in influencing Hitler.

But Schaefer wanted at all costs to demonstrate to Himmler that his affairs were going very well. Therefore, he tried to portray himself as an important person who also played some role. In the winter of 1939-1940, the annual begins to actively criticize the Ministry of Foreign Affairs for not being able to provide diplomatic cover for its Tibetan expeditions.

For example, in the report to Himmler "On the state of the operation in Tibet", dated January 10, 1940, optimistic notes still sound: "In December 1939, several

interviews with the assistant secretary of state. The outcome of these conversations can be summed up in two points. First, the details of the upcoming operation were discussed in detail. Secondly, after consultations with the Russians, it was established that the actual military action should be preceded by a political one, which should pave the way in China, Turkestan and Tibet. In a multi-page letter, Schaefer expressed the wish that the political vanguard should have sufficient funding to work against the colonial British authorities in the style of Lawrence of Arabia. For this reason, foreign exchange was of great importance for the future success of the action. Schaefer's approximate calculations of the financial costs of this operation amounted to 2-3 million Reichsmarks, some of which had to be in the form of silver coins or precious metal ingots. In addition to the technical issues of organizing the expedition and its active support by the Soviet authorities, both on the territory of continental Russia and in Siberia, the issue of the consent of the Tibetan authorities to provoke anti-British demonstrations in Northern Sikkim, Yunnan, Szechuan and Kansu was considered. As an alternative to the transfer of the expedition through the Soviet Union, the option of penetration through Beijing and Lanzhou was considered, but this required the support of the Japanese authorities.

In fact, Schaefer's message only at first glance looks optimistic. He listed the details of the expedition's planning, but could not give a single concrete result or even an agreement reached in the letter. Behind a list of people who were supposed to take part in a political action, and a listing of the equipment necessary for this, Schaefer "hid" the proposed date for the start of the enterprise. And it was delayed by almost six months. Now the expedition was to start in the first half of 1941. Having lost all independence, Schäfer tried to maintain the confidence of the Reichsführer SS, resorting to the help of the Ancestral Heritage, whose services he openly neglected a couple of years ago. Schaefer realized that with each day of the ongoing war, the new Tibetan expedition was becoming more and more unsafe. He was sure of Himmler's sympathies, but calculated the moves. He was very worried about what might have happened if the expedition had not taken place. Diligently planning the Tibetan action, Schaefer wanted to prove his indispensability for the SS structures. But neither Himmler's sympathies, nor the materials collected during previous expeditions, could guarantee Schaefer that, in an unfavorable development of events, he could remain in the SS.

After the war, during American interrogations, Schaefer said from time to time that he was forced to participate in the planning of this "crazy idea", because: firstly, being at the head of the expedition, he could best sabotage its activities; secondly, he wanted to use the money and equipment received from Himmler to continue scientific research in Tibet. But at the same time, he forgot to mention that he continued military and sports training, even when it became clear that the Tibetan expedition would not take place. Work in the "Heritage of the Ancestors" did not imply special physical data.

Nevertheless, Schaefer continued to study shooting at the training ground in Dachau, for which he was given special permission from Himmler.

But let us return to the diplomatic vicissitudes of German foreign policy in 1940. After Rosenberg in December 1940 succeeded in finally discrediting in the eyes of Hitler the Afghan operation planned in the bowels of the Ministry of Foreign Affairs, the German diplomats had no choice but to negotiate with Moscow exclusively about the Tibetan expeditions.

In February and March 1940, relevant consultations took place in Moscow. As a result, Kleist, who was Ribbentrop's chief intermediary, was in for a surprise. The Soviet side unambiguously spoke out in favor of supporting Schaefer's Tibetan expedition. Ribbentrop

instructed Kleist to explain the changed situation regarding the Afghan operation. Naturally, the diplomat had to omit the details of the confrontation between the Ministry of Foreign Affairs and the foreign policy department of the NSDAP, in which Rosenberg won, which was the reason for curtailing this project.

During his second stay in Moscow, Kleist tried unsuccessfully to contact Molotov from the beginning of the year. But each time this meeting broke down. The Soviet side explained this by the fact that such meetings were not possible due to the long work of the German-Soviet Economic Commission. How important it was for Kleist to discuss this issue is shown at least by the fact that he himself was able to organize a meeting with the head of the European department and the curator of the German sector in the People's Commissariat for Foreign Affairs Aleksandrov. This meeting took place at the beginning of February 1940. The notes made by Kleist after the conversation with Aleksandrov could inspire hope, since the Soviet diplomat guaranteed the German that he would give permission for the passage of the Schaefer expedition without any problems, since it was "a purely scientific enterprise." To facilitate the movement of Schaefer, the Soviet side could even send appropriate recommendations to the Chinese authorities.

From these records it is difficult to establish whether Kleist presented the ready plans for the expedition to Alexandrov. It seemed to Kleist that the principled consent of the Soviet authorities was quite

enough to send an inquiry to Berlin regarding the goals and objectives of the expedition. The German diplomat himself sent telegrams to Germany back in January 1940, offering to start cooperation with Schaefer. Then, in conversations with Soviet representatives, he portrayed Schaefer as one of the best scientific experts on Central Asia.

If we compare the two expedition plans that were formulated before and after Kleist's trip to Moscow, they differed from each other in several points. The main idea of the expedition was the idea that a detachment of three people had to check the possibility of implementing the project of Ernst Schaefer. At the same time, they could get to Lhasa in two ways. One way ran through Alma-Ata. The second, simpler route lay through Kashgar (China), but a collision with British agents was not ruled out here. During a meeting with the Tibetan princes, Schaefer had to convince them (including through bribery) to start speaking out against the British in southern Tibet, Sikkim and Bhutan. As a separate incentive, Germany could promise to transfer to Tibet part of the areas of Northern Sikkim, which at the beginning of the century were occupied by the British.

But with the general similarity of the two plans, one could also find very significant differences. The first plan provided that, following Schaefer's advance detachment in 1941, a well-armed group of German military personnel consisting of 200 Human.

In the second plan, their numbers have been significantly reduced. In order not to abuse Soviet courtesy, it was decided to reduce it to 12 German officers.

But in any case, both plans provided for Soviet support for the expedition. But this is where the differences began. Kleist's January message spoke of "considerable Soviet support". She assumed favorable conditions for travel, the provision of transport, fuel for cars, etc. In the later formulation, there is no trace of this. Apparently, Kleist believed that only permission from Moscow was enough to get through. As a result, the German diplomat decided that the time most favorable for the start of the expedition was already approaching. It would seem that everything was going well for Kleist and Schaefer. Kleist himself immediately telegraphed Habicht to start straightening visas for the expedition members at the Soviet embassy in Berlin. At the same time, the expedition members were to be given 25,000 Reichsmarks in cash and 200,000 Reichsmarks to purchase the necessary

equipment. In general, Kleist believed that the total cost of the Tibetan expedition would be somewhere around 2 million Reichsmarks. Most of these funds were to be used to bribe the Tibetan princes. As you can see, this amount almost completely coincided with Schaefer's financial calculations.

But precisely because of such high financial costs, this entire Tibetan project failed. On March 19, 1940, Schaefer complained to Himmler that the Ministry of Foreign Affairs had put him before the fact that the diplomatic ministry did not have such a large sum at its disposal. This message annoyed Schaefer doubly, since he received it on the very day he finished planning the Tibetan expedition. Moreover, in a number of offices in the building on Wilhelmstrasse, he was told that the Foreign Ministry employees had more important things to do than the enterprise he had planned.

Schaefer wanted to enlist the support of the SS leadership again, since he was left to himself in his work with the Foreign Ministry. Before he could get answers from high-ranking SS men, Schäfer sent an indignant letter to the Personal Staff of Reichsführer-SS Rudolf Brandt complaining about the lack of SS support for his project. So Schaefer was drawn into the internal political squabbles of the Third Reich. In his case, these were echoes of the conflict that broke out in November 1939. In his letter, Schaefer demanded that the Reichsführer SS give him the same support as in organizing the expedition of 1938-1939. Having not received the promised funding from the German Foreign Ministry,

Schaefer offered (and in fact demanded) Brandt an alternative: either Himmler urgently found funding for the expedition through his own channels, or its preparation was carried out within the framework of the SS Heritage Ancestral Research Society, where the curator (scientific supervisor) was a young Munich professor Walter Wüst.

Brandt, one of the most influential, but at the same time not very noticeable figure in Himmler's entourage, replied to Schaefer on behalf of the Reichsführer SS that he "just in case" had to continue preparing the expedition. To solve financial difficulties, Himmler proposed to talk to the Imperial Minister of the Interior. But this meeting is not

took place.

Himmler sent the personal adjutant of SS Gruppenführer Karl Wolff to the Foreign Office in Wilhelmstrasse. To the great regret of the SS man, Ribbentrop could not give him any information about the state of affairs on the Tibetan project. The only thing he could give him was information prepared by Habicht. When meeting with Wolf, he tried to refute all the accusations made by Schaefer against the Foreign Ministry. He confirmed that indeed Schäfer took part in a number of negotiations that took place in a building on Wilgelstrasse. But later he sent his "colleagues" Geer and Goesling, who, on behalf of Schaefer, demanded an unacceptably high amount from the Foreign Ministry - 2 million Reichsmarks. Habicht considered that Schaeffer's accusations that the Ministry of Foreign Affairs was deliberately slowing down preparations for the expedition was a direct insult.

After that, Wolf demanded that Schaefer draw up a certificate on what actions he took without permission without consulting Himmler. According to the adjutant of the Reichsführer SS, the explorer of the East had to draw up several plans providing for different funding. A more flexible financial policy would have made it possible to start the expedition as soon as possible. Schaefer's excessively high financial demands led to the fact that Ribbentrop personally stopped the preparations for the Tibetan expedition. Also criticized was the tactics of Schaefer, who was embroiled in numerous intrigues, which was not approved by either Wolff or Himmler himself. But at the same time, Wolf himself had to defend the honor of his uniform and in every possible way contribute to the Tibetan project sanctioned by the Reichsführer SS. Wolf was in an awkward position. He did not intend to spoil not the worst relations between the SS and

Ministry of Foreign Affairs. During the proceedings, it emerged that Kleist, in his financial projections, estimated the cost of the expedition in the same way as Schaefer. In this situation, Wolf expressed only indignant surprise why a proper exchange of information was not established between Ribbentrop, Kleist and Habicht.

The particular case connected with the possibility of financing Schaefer's Tibetan expedition shows that the Ministry of Foreign Affairs was not interested in its implementation. After the failure of the Afghan plans, they generally preferred to distance themselves somewhat from eastern projects. It seemed logical to focus all his efforts on Tibet, but Ribbentrop knew that Hitler would not change his position. It was not only a matter of high financial costs, but of the very principle of cooperation with the Soviet Union. The Führer decided that subversive actions in Asia would greatly worsen relations with England, with whom he still did not give up hope of making peace.

In this situation, the message of Kleist, who is in Moscow, looks like some kind of exception. He wrote: "Given the tense situation on the north-eastern borders of India, the operation in 1940 may help to reduce the contingent of the British military contingent in the Middle East." But this was purely internal information, which should not have been the subject of discussion with other German structures and departments.

Describing the situation in which Ribbentrop found himself, it can be noted that, on the one hand, he did not want to risk Hitler's disposition. But, on the other hand, he did not want to spoil relations with Himmler either. It was not easy to find a way out of this situation. Apparently, the Ministry

Foreign Affairs began to simply ignore Schaefer. This explains the flood of complaints that he brought down on the Personal Staff of the Reichsfuehrer SS. It is difficult to say whether he knew about the failure of the Afghan plans of the Foreign Ministry. At least once he was present at a meeting with Ribbentrop, when this question was also discussed. But in his memoirs and autobiography, he did not mention this episode. Unable to withstand the stress, on April 6, 1940, Schaefer wrote a huge letter to Karl Wolff. It was not only an attempt to justify himself, but also a summing up of all the meetings and negotiations that he held after his return from Tibet. Briefly, the essence of this letter was as follows. In September 1939, he, Ernst Schäfer, began planning an expedition to Tibet. At that moment, the necessary financial resources should have been provided to him by both Heinrich Himmler and the Ministry of Foreign Affairs. According to preliminary calculations, he needed from 2 to 3 million Reichsmarks. In March 1940, seeing that things were not moving forward due to lack of money, the Reichsfuehrer SS promised him 10 million Reichsmarks. Some of them were to be paid in British pounds. This money was supposed to go specifically to bribe the Tibetan government. Schaefer himself has repeatedly appealed to the Ministry of Foreign Affairs with a request to still start financing his project. However, every time he was refused. So, for example, during one of his visits, he asked for 200,000 Reichsmarks to be allocated to him, which were to be used to purchase equipment. This amount was agreed both with diplomats and personally with Himmler. But again he was disappointed. Despite the "undignified" behavior of the Foreign Ministry, he continued to prepare the expedition. He did not intend to abandon this enterprise, especially after Kleist reported from Moscow that the Soviet authorities were ready to support and help the expedition. In this case, Schaefer's main reproach was the unwillingness of diplomats to involve him not only in negotiations in Moscow, but also in Berlin itself.

To illustrate the chaos that was going on in the Ministry of Foreign Affairs, Schaefer gave a very revealing example in a letter to Wolf. A researcher named Bernatzik turned to the Foreign Ministry with a request for support. He was refused help, and so he went to Schaefer. Hugo Adolf Bernatzik was an associate professor who taught ethnography at

University of Graz. At one time he had already made several trips to Asia, Africa and Australia. In December 1939, he proposed to Habicht a project that in many ways resembled Schaefer's plans. Bernatzik planned to go to India or Indochina, carrying luggage with 500 submachine guns. There, with the support of the Soviet authorities, he planned to start recruiting local residents, whom he intended to raise against the British colonial authorities. Bernatzik was a man of great erudition and no less fundamental knowledge. The German Foreign Ministry could safely use it in Arabia, Turkey, Indochina, Afghanistan, Iran. As an option, Bernatzik himself suggested the Philippines and Africa. For the preparation of subversive activities, he needed only four months and a very modest amount - 150 thousand Reichsmarks. Bernatzik counted on the satisfaction of his request, since he was familiar with Habicht during his service in the Austrian anti-aircraft artillery regiment. After the start of the World War, he tried to link together his expeditionary activities as a scientist with the organization of sabotage against the enemy. It could not be ruled out that in such an exotic way he intended to evade the draft for military service. Habicht conveyed Bernatzik's considerations to the "structures of the military administration". As a result, the planning of this expedition never began. But Bernatzik was a stubborn man and did not intend to give up. Knowing this, Habicht in early April 1940 handed over the "case of a secret operation in Indochina" upstairs. Later, the diplomat explained that he held this case, as it seemed to him that these plans were extravagant and impossible. Considering that a conflict was brewing between the SS and the Foreign Ministry, which, with rare persistence, did not want to give Schaefer a penny, Bernatzik came in handy. The Foreign Ministry considered that this would be a good cover for accusations from Himmler. Schaefer's requests could be safely dismissed as deliberately overstated, citing Bernatzik's project as an example.

Schaefer met this adventurer. Almost immediately, he came to the conclusion that, due to the amateurish planning of the expedition, its goals were absolutely unattainable. In his letter, Schaefer mentioned Bernatzik as a sad curiosity. He wanted to show what unreliable people they prefer to deal with in the Foreign Office. Moreover,

such decisions were considered even without prior consultations with him, with Schaefer. Bernatzik himself did not even have the slightest idea of conspiracy, since he sent his correspondence to the Foreign Ministry on ordinary postcards. In the last lines of his letter, Schaefer made a disappointing conclusion for him. If two million Reichsmarks could not be found to support the expedition, then it was better not to carry it out at all. "Since it is now very difficult to obtain large sums in foreign currency, almost from the very beginning this expedition was a stillborn child." They preferred to allocate the currency for other actions, which, with less funding, could bring no less success. However, Schaefer emphasized that he was ready, with appropriate funding, to join the planning and organization of the operation in the Tibet region at any time. He assured Wolf that he was ready to cooperate with Ahnenerbe in the future so that his achievements would not be in vain.

Later references to the Tibetan SS operation could not be found. The latter was in the above letter from Schaefer. Therefore, it can be assumed that the planning of the expedition came to naught due to high financial costs. If we talk about the failed military expedition of the SS in Tibet, then it is striking that the highest ranks of the SS, and not diplomats from the Foreign Ministry, were primarily interested in it, which, in fact, was part of their official duties. In general, this story well illustrates how the daily activities of most of the key political institutions of the Third Reich were carried out. The implementation of this particular project was hampered precisely by the exorbitant ambitions of individual Nazi functionaries and the unrelenting struggle of competencies. Almost no one was interested in doing

risky, but very promising task from a military-strategic point of view. Remote Tibet was almost a myth, while the struggle for power had to be waged precisely in Germany.

The planned SS expedition to Tibet was only a small fragment of the complex mosaic that was the foreign policy of National Socialist Germany in 1939-1941. For officials from diplomacy, the plans of the SS were frankly delusional. Of course, Schaefer had a powerful patron in Heinrich Himmler, so he could not be simply brushed aside. For this reason, the Foreign Ministry tried to combine its own aspirations with the interests of the SS. The most paradoxical thing is that the planned Tibetan expedition aroused more anxiety, and at the same time greater interest, on the Soviet side than on German diplomats.

Chapter 5

In the bowels of the "Ahnenerbe"

Now it is very difficult, and, probably, impossible to name the exact date of the creation of the Research Department of Central Asia and Expeditions in the research society of the SS "Heritage of the Ancestors" ("Ahnenerbe"). Much says that this happened in the winter of 1939-1940. At least it was at this time that Schaefer began to use Ahnenerbe letterheads for his letters. At that time, the department itself was located in Munich at Widmeierstrasse 35. The office of Professor Walter Wüst, the curator of the Ahnenerbe, was located in the same house. The department was located there for several years, until in 1943 it moved to Mittersill Castle in Pitzngau. The main task of this section of the "Heritage of the Ancestors" was the processing of Tibetan finds and materials brought by the Schaefer expedition. In addition, when the department began its activities in the spring of 1940, its premises were also used for planning operations in Tibet. When it became clear that the chances of starting a new expedition were decreasing every day, Schaefer began to actively engage in the affairs of the "Heritage of the Ancestors". Now it was this organization that was supposed to protect his scientific interests. Membership in the "Ahnenerbe" assumed a number of advantages. During the war, it allowed to carry out work that was recognized as "oriented to the needs of the front."

The further history of the research department of Central Asia should be considered from various aspects. It is definitely impossible to say for what reasons Schaefer joined the Ahnenerbe. A declaration of allegiance to National Socialism during the Third Reich and testimony during interrogations of Americans, during which it "turned out" that Schaefer was a saboteur and resistance fighter who, only for personal security reasons, took part in the planning of the Tibetan operation, and then worked in the Heritage of Ancestors, in fact, did not contradict each other very much. The secret lies in the fact that in times of dictatorship, almost all individuals try to adapt to new conditions, so to speak, to comply with the spirit of the times. In many ways, this complicates the work with multi-temporal documents.

After the war, Schaefer, while in prison, claimed in his testimony that he joined the Ahnenerbe only in order to continue his scientific research. But at the same time, it is worth remembering that already in 1936, after returning from the USA, he offered Himmler to finance his oriental research precisely at the expense of the Ancestral Heritage funds. Schaefer himself very willingly accepted Himmler's patronage. In Lhasa, he spoke not only on behalf of Germany, but also on behalf of the SS.

Returning back to Germany, Schaefer first of all had to take care of processing the material collected in Tibet. In this he was to be helped by his comrades. But since the continuation of scientific activity within the framework of traditional academic structures seemed futile to him, Schaefer was forced to maintain close

connection with the SS. It was for this reason that back in August 1939, he drew up a document in the name of Heinrich Himmler, in which he proposed the creation of a special "Asian Institute of the SS." In it, he wrote that "the first German SS expedition to Tibet successfully completed all field work." And then he continued that now it was necessary to disassemble the materials and analyze them. This was supposed to be done by the members of the same expedition. As you can see, Schaefer deliberately distorted the official name of the expedition, removing his name from there. It was a kind of nod to Himmler, who, at every opportunity, emphasized that the expedition of 1938-1939 was carried out under his auspices. But this curtsy was accompanied by a very specific request contained in the same letter. "At the moment, none of the existing scientific institutions or institutes is able to fully process and comprehend the material of the Tibetan expedition of the SS at its disposal." Consequently, Schaefer emphasized the novelty of his developments, which could not be comprehended within traditional academic structures. Professional ambition, as well as the opportunity to acquire his own institute, prompted the young researcher to establish even closer ties with the SS. It was in the "new order" that he saw the ideal of a new scientific and creative community. However, Schaefer was well aware that, regardless of his scientific ideas, the SS were ready to go their own way, including in the field of research, and therefore, the fact of the emergence of new research structures did not depend on him.

Therefore, there is nothing surprising in the fact that already in August 1939 he presented a project for the creation of the "Asian Institute of the SS". Moreover, within the framework of this new research formation, he had to play a key role. The material delivered from Tibet had to be sorted and processed over the next two to three years. In the future, the Institute was supposed not only to process materials, but also to coordinate all research projects of the SS related to Asia. The need for the emergence of the "Asian Institute of the SS" was justified by Schaefer also by the fact that Germany did not have the opportunity to send narrow-profile small expeditions, whose areas of research would often overlap. It was necessary to restore order, and the selection of participants in future expeditions had to be carried out with the utmost care.

Schaefer's thought flew so far that he had already begun to plan how the institution was to be run. Based on his own experience, gleaned from three Asian expeditions, Schaefer believed that he, naturally, should have been in charge of this structure. Since the young Tibetologist did not think that the new institute should be part of any academic structures, it was planned that he would report directly

Heinrich Himmler, who was to take over as chairman of the board of trustees. The latter was supposed to coordinate the activities of Asian researchers and monitor the fulfillment of the tasks assigned to them. For the most part, employees and managers of Anenerbe were to become members of the board of trustees. In addition to them, it was supposed to attract representatives of the German economy and big capital to help finance the activities of the "Asian Institute of the SS". As a result, it was precisely such a structure that could guarantee that "the consideration of all scientific issues would take place purely in the national socialist spirit."

But when Schaefer proposed to turn an institute under "correct leadership" into "the germ of the future German science," he could make significant progress towards his cherished goal. He stressed that in the established academic structures, young scientists could not reach their potential. Schaefer resigned himself to the idea that he would have to constantly be subject to the will of Himmler.

In general, the plan to create the "Asian Institute of the SS" was just a test that was supposed to reveal the level of confidence of the Reichsführer SS in the young scientist. Back in time

conversations at the Munich airfield, Schaefer outlined to the SS chief rough plans for his future activities. Therefore, it is possible that the researcher only stated in writing what had already been voiced orally. In this case, the document was the reason for the decision.

If we talk about some of the contours of the "Asian Institute of the SS", then it should have been located in Berlin, since it was there that not only the libraries, archives and museums necessary for work were located, but any loyal foreigners could easily arrive in the capital of the Reich. In the building of the institute, in addition to standard premises, there should have been some "darkened rooms" and also special greenhouses in which plants brought from the East could be bred.

At first, it is surprising that Heinrich Himmler did not actually react to the proposed plan. There was no reaction from him. The Reichsführer continued to show his sympathies and favors to Schaefer, but he was by no means going to discuss the proposed plan for the creation of the "Asian Institute of the SS." If we compare the initial project of the institute and the department of Central Asia and Expeditions that emerged within the framework of Anenerbe, it is striking that the department, unlike the institute, was a purely scientific structure. It is possible that in this case it was not a careerist who prevailed in Schaefer, but a scientist. But still, in 1939, he wanted to get at his disposal an institution that would be independent, both from university institutions and from the Heritage of Ancestors. The idea of having a board of trustees would just allow Schaefer, with general subordination to Himmler, to maintain a certain independence in his actions. He was looking for his own path, which was to provide him with Himmler's patronage and independence in decision-making. Obviously, at that moment, joining the "Heritage of the Ancestors" did not quite suit him. But soon Schaefer realized that despite the sympathies of the Reichsfuehrer SS, he was not going to give him the opportunity to take some special position.

However, in the "Ahnenerbe" itself, Schaefer was initially treated ambiguously. For the Heritage of Ancestors staff, he was a hard-to-identify type. Considering that up to this point in the structure of the "Ahnenerbe" humanitarian departments prevailed, the Tibetologist was treated as a very dubious scientist. supported. In this situation, Schaefer was rescued by his research flair. He saw that Himmler intended to repurpose the Ahnenerbe, emphasizing research in the field of natural science that could be of practical use to the SS. From this point of view, Schaefer was just a godsend for the Reichsfuehrer SS. For Himmler, there was no doubt that Schaefer should have been included in the Ahnenerbe. As a result, two of the members of the Tibetan SS expedition will occupy key positions in the Ancestral Heritage. It will be Ernst Schäfer and Bruno Beger. The outbreak of the World War put the humanitarian departments

Anenerbe, whose developments had no applied value, was in a very disadvantageous position. But the departments that were supposed to be engaged in "practical research", on the contrary, were in favor. In his autobiographical notes, Schaefer repeatedly expressed the idea that his biggest goal was the independence of research. For this reason, he tried to avoid hitting the Ahnenerbe. But all attempts were in vain.

In December 1939, Ernst Schaefer first met with the curator of the Ancestral Heritage, the authoritative dean of the Faculty of Philosophy at the University of Munich, Walter Bust. During the first conversation, Wüst suggested that Schaefer take the place of professor of ethnography, which had been empty since 1933 after the elderly teacher Lucian Sherman retired. Schaefer politely declined the offer. Then he still dreamed of his own institute. But in order to achieve this goal, the Tibetologist urgently needed a degree, and Schaefer understood this. He has long

planned to finish his dissertation. He returned to this idea constantly after returning from Tibet. But each time, urgent matters tore him away from this process. Looking ahead, I will say that Schaefer will finish his dissertation only in the spring of 1942. He will defend her at the University of Munich, that is, where Walter Wüst was an indisputable authority. On March 14, 1942, her defense will be held at the Faculty of Natural Science. Schaefer's dissertation was devoted to topics familiar to him. It was called "Zoogeographic research in the field of ecology of the Tibetan highlands." In the speech of the very first opponent, it was emphasized that the work of the scientist was devoted to a unique, completely unexplored region of the Earth. In this regard, it was noted that his expedition only added value to the presented scientific work. After the speech of the opponents, the standard procedure for those times began. The representative of the National Socialist Union of Teachers of Higher Education (Associate Professor) gave Schäfer a political characterization and confirmation of his trustworthiness. Special attention was given to his activities within the SS. As a result, in August 1942, the zoologist and researcher of Tibet received the long-awaited certificate of awarding him a degree from the Imperial Ministry of Education. But at the same time, it turned out that the Imperial Ministry of Education was not ready to create in its structure a special department dedicated to zoology and the natural sciences. Dr. Schaefer began to insist that, having received a degree, he was obliged to lecture. However, all his demands were not heard. In this situation, the fact that he already worked in the Ahnenerbe played a not very good role, and therefore he was refused, since "the main work was the management of the department in the apparatus of the Reichsfuehrer SS." Only after persistent requests and scandals did Schaefer manage to obtain the right to teach zoology at one of the German universities. Such perseverance was associated not only with his scientific ambitions, but also with very mundane reasons. The salary of Ahnenerbe employees was so low that some of them were forced to earn extra money as librarians and even caretakers in museums. But at the same time, Schaefer could not abandon his ambitious plans. He still wanted to create his own Asian institute. And again, it was not about simple academic ambitions. Schaefer thought much more broadly. Ots wanted to gain weight in the SS structure. But for this it was necessary to clear the way.

Before Schaefer could carry out his plan, he had to deal with the competition. Here it makes sense to dwell in more detail on the figure of the previously mentioned Wilhelm Filchner (1877-1957). It was one of the most famous German travelers of the early twentieth century. Since 1900, he took part in dozens of expeditions, visiting Russia, China, Tibet, Antarctica, Svalbard. All these countries and areas interested him as geophysics. In the 1920s, Filchner concentrated his attention on Tibet, which he had already explored in 1903-1905. However, much later, he became interested in the geomagnetic characteristics of this region. Filchner's authority was so great that in 1937 Hitler personally presented him with a national award in the field of science and art. This meant not just recognition from the regime, it was an elevation to the rank of celestials. Until that moment, such prizes were awarded only to the doctor Ferdinand Sauerbruch, as well as to the architect Paul Ludwig Troost, who erected the "House of German Art" in Munich, in which Hitler doted on.

During his tenure, Filchner did not have enough funds from publications and lectures to organize trips abroad. In his autobiography, which was published in 1950, the German geophysicist claimed that with the filing of the Reich President Hindenburg, the Filchner Foundation was created in 1929, to which the head of the German state personally contributed 100,000 Reichsmarks. So Filchner again had the opportunity to make expeditions abroad. As a result, in 1938, without actually counting on the help of the National Socialists, the scientist brought rich material from Asia. He

was transferred to the Institute of Geophysics, which existed at the University of Potsdam. Filchner's pupil Gerhardt Fanselau taught there. It would not be worth dwelling on this plot if the picture presented in the autobiography corresponded to reality. But in fact, the idea of creating a fund was first expressed by Hans Heinrich Lammers, who since 1933 was the head of the imperial chancellery and was one of the influential politicians of the Third Reich. In 1937 he was elevated to the rank of Reich Minister. It was he who headed the board of trustees of the Filchner Foundation. A document has been preserved in the archives of the Imperial Chancellery, which clearly indicates that it was Lammers who played a key role in the creation of the fund, which was formed at the very beginning of 1939, on the eve of Filchner's last trip. The difference of almost 10 years in the instructions of the scientist and the information in the documents indicates that after the war, Filchner tried with all his might to conceal that the National Socialists were directly related to the creation of his fund.
name.

So, the "Wilhelm Filchner Foundation" was officially founded on May 11, 1939. The Reich Minister Lammers was present at its establishment as a representative of state power, the ministerial adviser Hunke as a representative of the advertising council of the German economy, and the director of IG-Farben Max Illner. Back in 1938, Filchner asked IG Farben and the German Land Bank to help finance his expedition to Tibet. The creation of the fund greatly facilitated the collection of funds for these purposes. The first chairman of the foundation was the consul general in Shanghai, Kriebel. The one to whom Ernst Schaefer turned for help in 1936. To understand further events, it should be mentioned that in the spring of 1939, the Maharaja of Nepal invited Filchner to visit him so that he could engage in geomagnetic research in his country. Nepal and at that time remained a state closed to foreigners, as it was a buffer zone between troubled China and British India. Formally, the Maharaja was sovereign, although he was subject to the British. It is for this reason that Filchner, even after the outbreak of World War II, could safely continue his work in Nepal. However, his kidneys began to fail and he was forced to surrender to the British in order to receive treatment. So he ended up in a camp in Bombay. As you can see, Filchner could not independently manage the fund and its assets. As a result, the activities of the fund began to fade and completely stopped. This was an excellent occasion for a number of scientists, including Ernst Schaefer, to try to use the funds of this organization.

After Kriebel's death in December 1941, one of the members of his board of trustees, Walter Gremer, began to manage the foundation's affairs. He asked Lammers to allocate 12,000 Reichsmarks for research. To put an end to disputes between various scientists who competed with each other, Gremer proposed the establishment of a permanent institute to organize expeditions. In agreement with the Fuhrer, Gremer transferred the necessary amount, but he was in no hurry to organize the institute. Even during his visit in May 1942 to the personal headquarters of the Reichsführer SS, Lammers discussed with Schaefer the plans of the SS to create an Imperial Institute for Intra-Asian Studies. By that time, Schaefer already held key positions on the board of the Filchner Foundation, and therefore he wanted the new institution to receive similar financial support. In the conversation, Schäfer pointed out to Lammers the personal support for the project by Himmler himself, Professor Walter Wüst and Mehnzel, head of the science department within the Reich Ministry of Education. He understood that he had to show his trump cards to Lammers in order to convince him to support his project, and not the Filchner Foundation. The world-famous Swedish traveler Sven Hedin was supposed to be involved in the work of the new Imperial Institute, who suggested that the new structure should not only pursue purely scientific and geopolitical goals, but also carry out some kind of biogeographic synthesis. Schaefer said:

"We are very close in spirit to our national laureate and researcher of Tibet, Professor Filchner. Within the framework of this Imperial Institute, its work will continue ... I contacted you, Mr. Imperial Minister, and I am glad to meet you. We were very grateful to you if you could help the Institute of Intra-Asian Studies." Schaefer made it clear that in this situation he acted almost as the successor to the cause of Sven Hedin, whose authority in the scientific community was unquestioned. In addition to mentioning his high patrons and the publicity stunt with Sven Hedin, Schäfer had a third way to convince Lammers. He reminded him that Filchner was still in Asia. It was pointed out that just the day before, Schaefer talked with Hedin, discussing the possibility of returning the scientist to Germany. Hedin, as a Swede, could enter into negotiations with the British as a representative of a neutral state. He had to petition for the return of the sick Filchner to his homeland. But it must be emphasized that, apparently, Filchner deliberately did not intend to return to Europe. And therefore, one can doubt his political reliability and devotion to the National Socialist regime. But, one way or another, the Filchner Foundation turned out to be associated with the Imperial Institute for Intra-Asian Studies. Schaefer planned to combine these two structures. To get rid of the protracted honoring of Filchner, Schäfer personally contacted Graemer and Ilgner. But first he had to get Lammers' consent in principle. He threw a touchstone. He asked the imperial minister to support the creation of a library for the Central Asian Institute in Munich. At the same time, it was about a very small amount, by no means about 500 thousand Reichsmarks, which he planned to receive for the Imperial Institute.

But then it turned out that Gremer was strongly opposed to Schaefer's plans, who tried in every possible way to influence Lammers' decision. He intended to postpone the decision of this issue until the end of the war and the return of Filchner. But here Schaefer was rescued by the fact that the head of the imperial chancellery was a friend of Himmler. But the liquidation of the fund would mean for the head of the imperial chancellery, especially after the return of Filchner, the emergence of many problems. Therefore, he, as it were, protected the fund from the encroachments of various structures. But, having crossed the road to Schaefer and Himmler, Lammers himself risked getting into a very delicate situation.

Only taking into account these circumstances can one understand the essence of the answer that Lammers gave to Schaefer's proposal. To begin with, he turned for support to the adviser to the imperial cabinet, von Stutterheim, who was supposed to become an intermediary in the conduct of these negotiations. The same person told Schaefer that Lammers would gladly support his undertakings, however, the interests of the Filchner Foundation had to be taken into account.

Lammers informed Gremer about the answer, but he considered that it was not a courtesy of the imperial office, but an open infringement of the interests of the fund. For this reason, in June 1942, he chose to meet with Stutterheim at the Imperial Chancellery. During this meeting, Graemer said that such actions are "total disrespect for Filchner's integrity." As a result, Stutterheim proposed a compromise solution, which was proposed by Max Ilgner after the meeting in Schäfer. He proposed the founding of a "German Institute for Central Asian Studies" which would be led by Schäfer, who would be obliged to work closely with the "Filchner Foundation". At the same time, Gremer himself would have held the position of department head at the institute. At the same time, Schaefer would not have full power. He would share his presidency with the institute's honorary president, Sven Hedin. But Graemer rejected this plan - he knew that he would be lost against the background of such outstanding scientific men. Filchner's student Fanzelau expressed a no less negative reaction. But he thought of his career in terms of traditional scientific institutions, and therefore could hardly understand the seriousness of the situation in which he found himself re new

SS sponsored institution. In a further conversation, Stutterheim recommended that Graemer still make a compromise. He hinted in no uncertain terms that opposing Himmler's favorite was not the safest thing to do. Therefore, a new form of cooperation with Schaefer had to be found in the form of a general working committee, which could make it possible not to "transfer" the Imperial Institute to Munich. And the institution itself was not supposed to be Imperial. The meaning of this proposal was extremely simple. The new form of scientific institutions practiced by the National Socialists, the "imperial institutions", enjoyed in comparison with classical universities

great privileges. They were funded by the state. Lammers was not interested in the emergence of another such institution. As a result, Graemer began to work closely with Stutterheim, who was very disapproving of the appearance in Germany of Sven Hedin.

Stutterheim suggested that Lammers and Himmler meet face to face and discuss all pressing issues. Two days after the conversation with Gremer, this meeting took place. Apparently, the solution was found without problems. Himmler agreed to the proposal to abandon the prefix "imperial" in the name of the future Munich Institute.

But in early July 1942, this cooperation cracked. Schaefer himself added fuel to the fire when he sent a letter to Lammers, in which he reported that the plans of the geophysicist Filchner did not fit into the scope of the new institute. But it was by no means an insult. Moreover, Schaefer wanted to enlist the support of Lammers. He listed in his letter 13 departments that were supposed to exist in the Central Asian Institute. Schaefer wanted to introduce some innovations, which, in his opinion, should have become decisive for National Socialist science in the future. In his "imperial institution" clear boundaries between various scientific disciplines were to be eliminated. In a letter, Schaefer formulated this idea as follows: "The task of the institute is to go beyond the work of Filchner and Hedin. There must be a universality of research, which has never been in our German science. Perhaps such attempts could be found in the great Alexander von Humboldt, but 100 years ago, scientific disciplines were not as developed as they are now. In this situation, the 32-year-old Schaefer planned to act as a reformer of German science. He consciously opposed himself to Filchner and Hedin, as representatives of the science of the last century, who were largely associated with only one scientific discipline. Narrow professional research, in his opinion, left a lot of interesting material behind. In addition, Schaefer believed that during the war years, science should have been rationalized to the maximum.

In this situation, it is striking that the creation of the institute gradually passed from Stutterheim to Schaefer. After writing this letter, Schaefer was invited to the Imperial Chancellery to have a series of consultations with him on July 13, 1942. They intended to agree with him that an Institute for Scientific Research of Central Asia should be established in Munich, which would not have the privileges of an imperial institute. Prior to this, Schaefer had met with Gremer and asked if he could count on Lammers' funds if the Bavarian Ministry of Religious Affairs and Education refused to fund the new institute. He has already faced a situation where he was banned from cross-funding in the creation of an Asian library. Therefore, Schaefer needed guarantees.

Now Schaefer was more accommodating. He turned out to be ready to cooperate not only with Gremer, but also with Fenselau, and even thanked Stutterheim for his help in settling the issues. Such benevolence was due to the fact that Schaefer was not sure that in the fall of 1942 the Bavarian Ministry of Religious Affairs and Education would include in the budget the financing of the Central Asian Institute in full, as

That's what Schaefer wanted. It is the plight that makes it possible to understand why Schaefer again returned to the idea of a board of trustees, which was supposed to include both Himmler and Lammers. From the same positions it is possible to explain his sudden impulse to introduce Lammers into the honorary Senate of the University of Munich. He planned that the imperial minister would help him "knock out" money for research. In addition, he was kindly interested in the opinion of Lammers, whether he was against the new institute being named after the Swedish researcher Sven Hedin, "who made an invaluable contribution to science."

A week later, Schaefer informed the Imperial Chancellery that Heinrich Himmler had made the final decision that the institute would be named after Sven Hedin. It was supposed to be called the Sven Hedin Imperial Institute for Central Asian Studies. Now a lot depended on the decision of Lammers, who was proposed to join the

Honorary Senate. Lammers' reflections may have been caused by the fact that Hitler in 1940 forbade the awarding of the title of "respectable citizens" for the duration of the war. In general, such a risky game with the powerful head of the imperial chancellery could only be started by such a scientist as Ernst Schaefer, behind whom stood no less, but even more powerful Heinrich Himmler. After it became clear that the showdown was going on at the Himmler-Lammers level, Schaefer could, not without caustic sarcasm, write in a letter to Stutterheim: "It is a pity that good relations have not been established between our research structures. I respect research as Filchner and Hedin see it, but I believe that in this field we will not move a single step forward while the winner of the national prize is abroad.

As it became clear that a new institution would nevertheless emerge in Munich, Schaefer felt more and more confident in Berlin. At the same time, Graemer saw that virtually nothing was left of his foundation. A few weeks before the opening of the Sven Hedin Institute, there was an almost open conflict. In the early days of December 1942, Gremer complained to Lammers that the institute, despite all the agreements, continued to have the prefix "imperial". Some of the claims were downright ridiculous. Gremer wrote: "In naming the institute after Sven Hedin, I see the infringement of rights and disrespect for Mr. V. Filchner. He, as a laureate of the national award, devoted his whole life to the study of Asia, and therefore, the institute should bear only his name, and not the name of a foreigner who, of course, did a lot for science and has a worldwide reputation, but is not our national treasure. I believe that such a step will not find understanding in nationally minded circles." Arguments about the "national treasure" and operating on the opinion of some "nationally minded circles" show how deplorable the situation was for Gremer, who was losing his positions one by one. He naively believed that such arguments would help him again enlist the support of state structures. But Schäfer, who was younger than Graemer, was not going to back down. Thanks to the intercession of Himmler, he received an excellent reason not to be drafted into the active army during the war years. In addition, Lammers was not ready to spoil relations with Himmler because of the activities of some dying foundation. Moreover, he sent a copy of Gremer's letter to the Reichsführer SS, so that he would be aware of all the affairs. As you can see, Schaefer violated all the agreements reached when he refused to cooperate with the Filchner Foundation and informed Gremer about the creation of precisely the "imperial institution". He did not intend to wait for Filchner's return to settle all the issues (there was such an agreement). As a result, Lammers was impressed by Schaefer's energy and perseverance. He agreed to contribute financially to his project, despite the fact that, as Reich Minister, he continued to be a member of the board of trustees of the Filchner Foundation.

A few days before the official opening of the Munich Institute, which took place on January 16, 1943, Himmler and Lammers met. These two politicians were supposed to remove all the questions that arose. Lammers recommended postponing the opening

Institute, which has accumulated a very large number of claims. Himmler "respected the request" but stated that this was not possible, since Sven Hedin, who was supposed to be present at the grand opening, had already left Sweden for Germany. Such a world-class and already middle-aged person could not be kept waiting.

The only thing that Lammers could do in this situation was to grant Stutterheim's request that the Sven Hedin Institute should not have imperial status. But it had to be done in a very polite manner. Thus, it was recommended to the leadership of the SS that the new structure be called the Sven Hedin Research Institute of Central Asia. Himmler decided to make concessions. It was under this name that the institute went down in history.

In order to completely oust the Filchner Foundation from the playing field, Schaefer made a lot of efforts, but at the same time, guided by his ambition, he did not forget about scientific work.

If we consider the plot with the emergence of the institution, then the question arises: was there an agreement at all that it would not carry the privileged prefix "imperial"? Allegedly

Himmler and Stutterheim were able to agree on this. The latter, in a conversation with SS Sturmführer Meine, was indignant that in the invitations to the opening, contrary to all agreements, it was the Imperial Institute that was listed. However, Himmler never paid attention to such trifles. Most likely, the invitations were printed in this way at the initiative of Schaefer himself. But in the imperial office they did not appreciate such a daring act of Schaefer. As a result, Himmler had to rebuke the researcher in order to give guarantees that in the future "he will act in the general scientific interests of the study of Central Asia, contributing to the convergence of the two structures, despite the contradictions that arose earlier."

As mentioned above, on January 16, 1943, the "Sven Hedin Research Institute of Central Asia" was opened at the Ludwig Maximilian University of Munich. Schaefer achieved his cherished goal - after many years of effort, he received a research institute at his disposal. Relations with the Wilhelm Filchner Foundation continued to be very tense. This story is indicative of the fact that personal ambitions, which resulted in disputes, and then in confrontation in a very specific, if not exotic, field of activity, almost led to a clash of very influential political figures of the Third Reich. Formally, a compromise was found, but in fact, Schaefer won this "battle". The collaboration with the Filchner Foundation, which was originally intended, never materialized. In fact, neither side wanted this. Gremer did not want to work with a young careerist, which he considered Ernst Schaefer.

As a result, even after the opening of the activities of the Munich Institute was not perfect. However, sometimes the warring parties held formal meetings, as required by the agreement imposed by their patrons. But all these meetings ended in nothing. Schaefer wanted to subjugate the fund, and Gremer believed that it was necessary to unite on an equal footing and create a new structure.

After the Sven Hedin Institute was opened, Gremer asked Lammers to urgently hold the next meeting of the board of trustees. In fact, the council in its entirety met for the first time in its entire existence. This circumstance alone shows how seriously the institute, headed by Ernst Schäfer, was taken. During his speech, Gremer openly spoke out against cooperation with Schaefer, since he had every reason to consider it expedient. "The situation is such that during the war and in the absence of Professor Filchner, any productive cooperation is impossible."

Max Ilgner (IG-Far-ben) spoke out strongly against such formulations, who saw the only way to preserve the good name of Wilhelm Filchner for the public ("which is actually the main goal of the foundation") in long-term cooperation. Stutterheim joined him. Thus, Gremer remained in the minority, he had to put up with the fact that occasionally it was necessary to hold formal meetings with the "upstart" Schaefer. Lammers officially notified Heinrich Himmler of the results of the meeting of the board of trustees.

Further, no one called Gremer for close cooperation with Schaefer. Representatives of the two organizations met in the Imperial Chancellery on January 12, 1944. Then there was a conditional division of the sphere of activity. The "Filchner Foundation" was supposed to deal with research in the field of inorganic sciences, and the Institute - with all other problems. All foreign expeditions had to be planned and prepared jointly. Given this division of spheres of influence, a common working committee was formed. It seemed that all issues were settled. In the event of conflict situations, Lammers himself acted as an arbitrator.

As you can see, traditional scientific structures (in this situation, the Filchner Foundation) interfered with Schaefer in his activities. As a result, this conflict flared up not because of private scientific issues, but because of the desire to acquire scientific and political influence in the National Socialist system.

But let's digress from this plot and turn to Schaefer's own research activities in this period.

From the Tibetan expedition of 1938-1939, Schaefer, among other things, brought a huge collection of unique plants and crops. After returning to Germany, they were sorted and described in detail. Based on this, in a 1943 summary report, Schaefer set promising tasks for his further research: "Our aspirations have always been associated with the goal of collecting everything that could be useful for our own people. The one and a half thousand barley crops mentioned here, which are for the most part the result of primitive selection, may have a number of very important hereditary factors, such as drought resistance or frost resistance. If Schaefer understood Tibet as an enclave of the plant world, which ideally adapted to an environment hostile to life, then from a scientific point of view, crossing Tibetan cultures with European ones was not only logical, but also very profitable. Following the hereditary laws of Mendel, it was necessary to cross European and Asian plants, which, on the one hand, should have led to large yields, and on the other, to unpretentiousness and ease of processing. At the end of the summer of 1942, a special open-air area was found for the implementation of this project. Given the occupation of the eastern territories of Europe, the idea of cultivating Tibetan barley, which ripened in 60 days, acquired not just a scientific, but even a strategic character. In the case of obtaining a culture that tolerates heat and frost well, it was supposed to be distributed throughout Europe.

No one questioned that this undertaking had almost a military purpose. The leadership of the SS expected from Schaefer the birth of "miracle varieties" of barley and wheat. Their cultivation would allow the "Germanization" (or, in other words, the German colonization) of Eastern Europe to begin, based on rural settlements. But first, the leadership of the SS needed crops that could be used without problems in the new climatic conditions. Himmler expected that the crossbreeding of different crops would allow German peasants to have several crops in one year in the future. The point was not only in the colonization of the East. Himmler could not give up the vain and ambitious idea that it was under his patronage that the food problem of Germany would be solved. It was the SS and their structures that were supposed to bring Germany's grain supply to

fundamentally new level. As you can see, even botany could serve the aggressive military goals of Germany. It was a twofold process. On the one hand, the employees of "Ahnenerbe" carried out important activities for the state, and therefore, were not called up for military service, on the other hand, natural science itself was put at the service of the war.

Even during his Tibetan expedition in 1938-1939, when collecting grain crops, Schaefer paid attention to those samples that germinated well at an altitude of more than 3 thousand meters above sea level. Schäfer reported this to Himmler almost immediately. After several war winters associated with considerable unrest, in the spring of 1942, the head of the SS gave Schaefer, as the head of the expedition and Central Asia Department of the Heritage of Ancestors, an order to prepare for the creation of the Institute of Varieties of Wild Plants. But it was difficult to carry out this project. In those days, the work of Schaefer's department was very strongly influenced by the confrontation with the Filchner Foundation. The emergence of a new institution threatened no less problems. This time, botanists could "revolt" against the SS scientists. After lengthy negotiations and consultations in the town of Tuttenhof (near Vienna), it was decided to limit the organization of a special institution that operated under the Berlin Kaiser Wilhelm Society. The new structure, which was proudly called the Institute for the Study of Plant Cultures, was led by Professor von Wettstein. Himmler had to put up with the adjustment of his ambitious plans, since the professor was directly subordinate to the imperial minister of food and agriculture. Realizing that he could not cope with another conflict, Schaefer tried to avoid a competitive situation with a scientist who, on top of that, already amassed the richest collection of crops from all over Europe. Moreover, close cooperation with Wettstein was sanctioned by Himmler himself.

On October 30, 1942, Schaefer began negotiations with representatives of the Imperial Ministry of Agriculture, the Kaiser Wilhelm Society of Berlin, and the new institute located in Tuttenhof. It was on that day that, in a tête-à-tête conversation with the Secretary of State, Backe Schaefer was hinted that he should abandon the idea of his own institute, but prepare to create a research department for wild plant cultures in Ancestral Heritage. Again, the emphasis in the upcoming study was on the eastern regions. This time it was not Asia and Eastern Europe, it was the Caucasus.

How the planned cooperation of all these structures with Ahnenerbe was to be carried out in practice remains unclear. One gets the impression that it was very limited. Schaefer, without any conflict, provided samples of the crops he had collected to Tuttenhof, and then actually did not meet with Wettstein, nor did he have almost any contact with the Ministry of Agriculture. Or perhaps Schaefer saw the activities of the Tuttenhof institute only as a temporary phenomenon. Indeed, in the last days of November 1942, the SS Main Office announced that the Reichsführer SS, together with the Kaiser Wilhelm Society of Berlin, plans to create "an Institute of cereal selection, extremely important for the entire German economy. But this time, it was not Schaefer who was in charge.

The botanist Brücher became its leader. It is possible that this was some kind of goodwill gesture on the part of Gkmmler. The fact is that, despite all the efforts of Wettstein, Bruchner could not manage to straighten the "booking". Participation in the military-strategic project automatically exempted him from being drafted to the front.

At the end of January 1943 Ernst Schaefer met with individual employees of the Ministry of Agriculture in order to support, at least formally, the cooperation prescribed to him. At the same time, he informed the Berlin government agency that Himmler, in agreement with the head of the Main Economic and Economic Directorate of the SS, Obergruppenführer Oswald Pohl, decided to place

Institute for wild plant cultures at Lannach Castle near Graz. Probably, the location of Lannach in a mountainous area was more attractive for Schäfer himself than in Tuttenhof. Almost nothing is known about the developments in this castle. A branch of the Ahnenerbe department, headed by Schaefer, in Lannach was planned by the researcher as early as 1939, but this plan was realized only in 1943. Schaefer, without hesitation, went to break off relations with the structure in Tuttenhof, as he strove for the greatest possible independence in his actions. In fact, the branch in Lannach became another department of the Ancestral Heritage, which was of military and strategic importance. Although Schaefer was not a breeder, this structure needed his authority and reputation as a very active, energetic researcher. It was this branch of "Ahnenerbe" that allowed Schaefer to independently prepare for a trip to the Caucasus. It was then that he focused on training the so-called "Sonderkommando K".

Even during his second Asian expedition, Ernst Schaefer very carefully studied horses living in the wild. After the start of aggression against the Soviet Union, Schaefer had the opportunity to try himself as a zoologist-breeder who had to breed a new breed of horses that were not susceptible to the harsh Russian winters. Not much material has survived on this subject. Most of them came out of the walls of the SS structures, primarily created under the "Ahnenerbe" "Institute for Military Scientific Targeted Research." Some documents were addressed to the SS Main Economic and Economic Directorate, commanded by Oswald Pohl, whom we have already mentioned. At the same time, Ernst Schaefer maintained contacts with Rudolf Brandt, who helped him select the necessary scientists and specialists.

Experiments on the selection of horses were undertaken at least in 1942-1943. At the same time, Schaefer relied on Mongolian horses and Przewalski's horses. Unfortunately, there are no documents in the archives that would allow us to trace this whole process in detail, as with

content and organizational point of view. Of course, this project, supervised by Schaefer, received the status of "military-strategic". The breeding of a new breed of horses was very important for the further conduct of the war.

Where selection work was carried out can only be established approximately. One can only say with sovereignty that they took place in Eastern Europe, in the territories occupied by Germany. As the German army retreated back to the west, in 1944 Schaefer made the decision to transfer all the horses to the stud farm in Poznań. From there they were to go to a new place. With the help of Oswald Pohl, he began to plan their transportation to Hungary, where three special enterprises had already been prepared. It was not excluded that we could talk about hundreds of horses. Due to the lack of documents and sources, it is difficult to say what results Ernst Schaefer managed to achieve. It should not be forgotten that by 1944 the leadership of the Third Reich was worried about other problems than the emergence of a new breed of horses. We can only say that Schaefer was very attentive to this project. On the one hand, it was like a logical continuation of his Asian expeditions, but on the other hand, this project was focused solely on the needs of the war, which made it military significant and relevant for the leadership of the SS. In addition, breeding horses allowed a number of Ahnenerbe employees to evade conscription into the ranks of the Wehrmacht or the Waffen-SS.

But let's move on to other topics. So, in 1939, the Tibetan SS expedition successfully returned from Asia to Germany. Despite all the difficulties and unforeseen circumstances, the Germans managed to fully fulfill the planned work program. Moreover, they even managed to get into the city of Lhasa, which was closed to almost all Europeans, as the first Germans. During the expedition, Krause filmed almost every step of the travelers, of course, when it was possible. Almost immediately after returning, the idea arose to create from the footage (more than 50 hours)

a documentary film that helped raise public interest in the mysterious country and the sensational expedition.

At first glance, it seems strange that the edited film was shown for the first time only in 1943. It happened in Munich in the presence of an eminent guest - Sven Hedin. Only after that did the film's distribution in all German cinemas begin. As a result, he performed not only an educational, but also a certain psychological function. Pictures of a distant, incomprehensible exotic country were supposed to distract the Germans from the German "today", which did not inspire much hope. The reasons why the film's release began so late could be the most banal. In 1940-1941, when a reconnaissance expedition to Tibet was planned, and then a military action, the SS leadership did not want to draw undue attention to this country. And in fact, Ahnenerbe was not too eager to advertise its activities in this direction. It is noteworthy how restrained and unremarkable the film "Secrets of Tibet" told about the Schaefer expedition itself. This was done on the personal orders of Himmler. This approach did not quite suit Ernst Schaefer, who closely linked his future scientific career with the success of the Tibetan expedition.

In the autumn of 1939, film materials were transferred to the Berlin firm Tobis Filmkunst for development and processing. Schaefer was interested in the release of the film on the screens, if only for economic reasons, but the tape had to be censored first. The entire subsequent history of the film can be traced through the correspondence that went between Schaefer and the head of the personal staff of the Reichsführer SS Rudolf Brandt. It immediately became clear that it was not possible to keep the processing work of film footage secret. As a result, Brandt warned Tobis, whose film company was located in Berlin on Friedrichstrasse, that there should not be a single mention of this film until such time as the Reichsführer SS personally gave the order to hold its first film screening. It wasn't just Tobis' work that had to be kept secret. Already at the end of January 1940, Himmler issued a directive in which he demanded that the text of all publications and reports that were devoted to the Tibetan SS expedition be coordinated with him personally. As a result, at the time of planning the SS military-strategic operation in Tibet in 1939-1940, as well as during the preparations for the creation of the Sven Hedin Institute, almost all

information about the expedition of 1938-1939 was limited to general declarations and statements about its sensationalism. But in all these publications there was a lack of facts. In some places, it was briefly mentioned that the expedition members planned to prepare a film dedicated to this enterprise. But neither the date nor its approximate content was mentioned in these notes. Schaefer had to take maximum care, as he was constantly invited to various radio programs, offered to give interviews, asked to write an article or make a report.

After consulting with Himmler, Schäfer had to turn down all of these proposals in almost all cases. This hurt the vanity of the scientist. So, for example, the Brussels Encyclopedic Society invited Schaefer in the spring of 1940 to make a report on the past expedition and the research planned for the future. Schaefer, as the head of one of the departments of the Ahnenerbe, according to Brandt's order, had to immediately inform the Reichsführer SS about the proposal. Despite the fact that there was no official ban on reading reports abroad, Himmler asked the researcher to show up ill and politely decline the invitation. As a result, Rudolf Brandt had to convey the following information to Brussels: "Unfortunately, Dr. Schaefer is currently suffering from a serious eye disease, for the treatment of which he was sent to a Munich clinic. For this reason, the preparation of a report is temporarily not possible." For greater plausibility, Schaefer had to find some kind of eye disease that was widespread in the East. Even in

In this situation, Himmler wanted everything to look as believable as possible. As a result, to Schaefer's great regret, the general public never learned about the essence of his research. Himmler's desire to keep the secret was so great that he forced Schaefer to lie and dodge. Perhaps at such moments, Schaefer regretted that he was under the patronage of the Reichsführer SS.

Despite the strict ban on reporting any information about the upcoming documentary, in the spring of 1940 there was a "leak". An article appeared in one of the Hamburg newspapers, which reported that a film dedicated to the Tibetan SS expedition led by Ernst Schäfer was being edited at the Tobis Filmkunst studio. Himmler was furious. On March 12, 1940, he wrote to Schaefer: "From some newspaper article I receive information about a film that the expedition was filming in Tibet. I ask you once again - carry out my orders with the utmost precision. About the upcoming film dedicated to your expedition, not a word should get into the newspapers. I don't want your mission to be thwarted by such stupidity." Let me remind you that a military operation in Tibet was being prepared at that time. Himmler generally liked to make unambiguous hints that if his orders were not followed, one could lose his life. The secrecy of the editing of the film was only one of the precautions that were to keep the Expeditionary Force's work secret and safe from British countermeasures.

But in this situation, Schaefer refused to take responsibility for the leak. After that, Himmler forbade Tobis from further production of the film: he feared that the leak could continue. However, Schaefer later admitted that he spoke "in a very narrow circle of people" about the upcoming completion of the editing of the film. But of course, Schaefer stressed, the press could not find out anything about it. Nevertheless, the Reichsführer SS believed that it was Schaefer who was to blame for everything. He had to give his word that such incidents should not be repeated in the future. The personal intervention of the Reichsführer SS freed Tobis from the need to look for the source of the leak in his company. But just in case, Rudolf Brandt sent a notice to the Berlin firm that the information about the Tibetan film was secret, and therefore Tobis was responsible for taking precautions. In response, Tobis broke down and clarified the situation. Information got into the newspaper after one of the reports that Schaefer did in Hamburg. Schaefer was severely reprimanded.

In June 1940, Schaefer sent Brandt the first report on the activities of the Ahnenerbe department he headed. It was a large, multi-page letter. In it, Schaefer described in detail all the work going on the film, as well as the principles of interaction between his department and

Tobis. According to him, at that time the film lacked only synchronous sound and background music (the so-called background). In general, a full-length popular science film was obtained from the presented material. Not without a sense of pride, he cited Tobis' words that it was "not just a good film, but an achievement, the best German film dedicated to the expedition." Schäfer wanted to impress Heinrich Himmler when he reported in his report that the tape would be ready for showing as early as October 1940. To start its rental, only the permission of the Reichsfuehrer SS was required. He also stressed that it would be a good idea to prepare a special propaganda article on the Tibetan film.

Schaefer believed that the screening of the film would be the beginning of a wave of public interest in Tibet, which in turn would become a prerequisite for more active funding of his department within the Heritage of the Ancestors. Tobis was only interested in the box office that this film could collect. But the directive received from Himmler crossed out the hopes of both. The SS chief once again forbade drawing the attention of state bodies and the public to the problems of Tibet. No one was supposed to know that the National Socialist Empire took an increased interest in this remote

country. At the same time, Himmler categorically forbade making curtsies in his direction. The fact is that Schaefer wanted to dedicate the film to the Reichsführer SS, as the patron of the Tibetan expedition. Himmler imposed a ban on such actions. Considering that he emphasized at every opportunity that the Tibetan expedition was SS and passed under his, Himmler, patronage, it seems quite acceptable that the ban was imposed for personal reasons. SS Chief hesitated to make a sensation out of his name.

After studying Schaefer's report, Rudolf Brandt conveyed Heinrich Himmler's wishes to the researcher on July 10, 1940. Brandt and Himmler separately discussed the prospects for Schaefer's activities during one of the trips on the "special train Heinrich" (this is how the personal train of the Reichsführer SS was designated in the documents): Brandt again drew Schaefer's attention to maintaining complete secrecy around all developments related to Tibet. "Please take care that neither from your pen, nor from the pen of any member of your expedition, articles or materials appear that would not have been agreed with the Reichsfuehrer SS. The Reichsfuehrer SS considers it unacceptable that our enemies should be able to establish a connection between Dr. Schaefer's trip to Tibet and the possibility of a repeat expedition to this region for military purposes. For this reason, the film cannot appear at the box office in the near future ... As soon as the Reichsfuehrer considers that the time has come, he will immediately take advantage of your proposals regarding the organization of advertising for the film. Until that moment, you should not spread about the film either among your acquaintances or among newspaper workers ... The Reichsfuehrer is looking forward to the fact that as soon as the editing of the tape is completed, you will hold a private film screening for him.

Consequently, according to the leadership of the SS, the screening of an expensive film could disrupt the planning of the Tibetan operation.

But in the summer of 1940, taking into account the position of Moscow, internal political conflicts in the Reich, as well as the frank unwillingness of the German Foreign Ministry to finance a new expedition, preparations for an operation in Asia had to stop. In this case, the letter mentioned above is a clear sign that things were somewhat different. For this reason, it can be assumed that the emergence of a department for Central Asia and expeditions in the Ahnenerbe was dictated by Himmler's desire to continue collecting information about Tibet. And this, in turn, must have meant that he wanted to increase the chances of success for the new Tibetan expedition.

The film became a political event much later, when the film passed through the Popular Science Film Center of the Imperial Propaganda Ministry. Goebbels himself got acquainted with the film "Secrets of Tibet" and gave it a very high rating. But the SS leadership in this film very carefully informed the public about Schaefer's expedition. In fact, it has been like this many times before. But at the same time, Himmler did not want to make the film, which took so long to prepare, a trump card in Goebbels' deck.

There are virtually no documents left about the subsequent events related to the completion of work on the film. In addition, by no means all the employees involved in the preparation of the Tibetan operation managed to get a "booking".

Schaefer himself stayed at the front for some time. He was mobilized, first sent to Norway, and from there in June 1941 he ended up in Finland, where he was supposed to fight against the Soviet Union. But, apparently, this happened due to some kind of oversight. A few weeks before the start of the German operation "Barbarossa", the organizational head of the "Heritage of the Ancestors" Wolfram Sievers submitted a petition to SS Obersturmführer Rauch, asking him to recall Ernst Schaefer from Norway. As a result, in order for Schaefer to return to Germany and continue to deal with Tibetan affairs, it took the personal intervention of Heinrich Himmler.

In 1941-1942, the work of the department of Central Asia "Heritage of the Ancestors" was focused on the preparation of a new expedition, which was code-named "Sonderkommando K". In those days, Himmler planned to conduct a large-scale study of the Caucasus region. In this regard, it is interesting that Schaefer, as well as his employees Beger and Geer, were instructed to show the film at Hitler's headquarters before the start of the rental. It is possible that this was done only in order to find funding for the activities of the Sonderkommando K.

No documents have been preserved on the sources of financing for the film. However, something indicates that the costs of its production were covered by the funds of the Heritage of Ancestors. As a result, Schaefer worked on the film precisely as an employee of the Ahnenerbe, and reported on the results of his work not only to Himmler, but also to Rudolf Brandt, who, as we recall, oversaw the activities of "Secrets of Tibet" (1943) at the headquarters of the Rei-Poster of the German film of the SS Hsführer "Heritage of the Ancestors". As a result, Himmler's instructions about when and how this film could be shown were sent to, among others, Walter Wüst and Wolfram Sievers. In addition, it can be assumed that funds for the film were allocated by the "circle of friends of Heinrich Himmler" - an informal association of large German industrialists and financiers who rallied around the Reichsfuehrer SS. This is indirectly confirmed by the fact that seven months before the film was presented to the general public, on June 10, 1942, it was shown at one of the private events of the "circle of friends". At least from this date it can be judged that by June 1942 the film was already ready. Schaefer himself was also present at this private show, who was specially invited by Heinrich Himmler. One funny fact is that the screening of the film took place in the castle of Quedlinburg, in one of the SS shrines, in which the remains of Heinrich T Ptitselov were allegedly buried. As is well known, Heinrich Himmler considered himself the reincarnation of this German sovereign.

Due to the fact that the film was already ready in the summer of 1942, the question arises: why was it presented to the public only many months later, in 1943? He will probably remain unanswered. In any case, in December 1942, the film was checked, a kind of censorship, in the Goebbels ministry. "Secrets of Tibet" was recognized as a "cultural, artistic and state-political valuable phenomenon that could be demonstrated to young people." It was the highest rating. The 105-minute film was supposed to be shown in the presence of Sven Hedin during the opening of an institute named after him in Munich. One of the Ahnenerbe employees, who worked in Schaefer's department, wrote to his friend on the radio: "The film made a splash no less than the Schaefer expedition itself. The tape is magnificent, in some places I was suffocated with delight. It is understandable why, for political reasons, it has not yet been shown to the general public. In connection with the opening of the Institute of Asian Studies, this film was officially demonstrated for the first time. I perceived it not as a popular science, but as a full-length feature film. Distinguished foreign guests are also impressed. Everyone honored Sven Hedin. Then a big press conference was given at the Ministry of Propaganda for the foreign press. The film's widely conceived promotional campaign is about to begin. Almost all newspapers have photo reports or past reports of the expedition. All newspapers, even tabloids, write about Tibet." Indeed, a lot was written about the film in German newspapers. At the same time, reprints of Schaefer's past articles often appeared, in which he spoke about the cultural and social life of Tibet. All in all

about 300 articles were published and a photo of a lama made by Krause of notes about the film "Secrets of Tibet", but none of them even mentioned the department of Central Asia and the expeditions of the "Heritage of the Ancestors".

Schaefer himself got involved in the film's publicity. He attached great importance to the fact that his name and the names of the members of the Tibetan expedition appeared as often as possible on the pages of newspapers. For the "People's Observer" he gave several exclusive interviews. Activity

Schaefer increased significantly when he received official permission from Himmler to connect to an advertisement for The Secrets of Tibet. So, for example, in December 1942, at the invitation of the German embassy in Denmark, he arrived in Copenhagen, where he made a report on the expedition of 1938-1939. After the premiere of the film "Secrets of Tibet", which took place on January 18, 1943, Schaefer made a detailed plan of how, in his opinion, the film's advertising should be organized. In particular, he listed the cities in which, on the eve of the film screening, he had to make short reports. In some cases, this could be done by other members of the Tibetan expedition. Schaefer constantly emphasized the "political and propaganda value of the film", which was supposed to help cover the financial costs of "Heritage of the Ancestors". The premiere of the film in the capitals of the German states "should have been carried out in close cooperation with all SS structures." But first of all, Schaefer wanted "Secrets of Tibet" to be shown in cities that were university centers. In addition, the film was to be screened at a reduced price for workers on weekends. Accordingly, group screenings of the tape were to be organized for the cells of the German Labor Front and the Hitler Youth. The very fact of the appearance of the film significantly increased the interest of the German society in Tibet. In fact, for the first time, the German public was offered to see for itself authentic footage from the life of a country lost in the mountains somewhere between India and China. Due to the fact that the release of the film "Secrets of Tibet" coincided with the Battle of Stalingrad, it performed a considerable psychological function (as already mentioned above). National Socialist propaganda just needed a pretext to once again show the exploits of the "glorious Germans." Let in this case they were not soldiers, but scientists. In the current situation, it no longer made any difference.

Chapter 6

Sven Hedin Institute

On January 16, 1943, the Sven Hedin Institute for Central Asian Studies was officially opened. He was given premises on the second floor of the "Georgianum", a university building in Munich on Ludwigstrasse, where the theological faculty had previously been located. Due to the fact that with each year of the war the Bavarian capital began to be bombed more and more often, these premises were not used very intensively. Already on the eve of the opening of the Sven Hedin Institute, Schaefer made sure to find a fallback to house his research facility. This was done with the help of his friend Eduard Tratz, director of the Salzburg Natural History Museum, who was also an employee of the Ahnenerbe. Back in 1939, he first drew attention to the Mittersill castle, which he later showed to Schaefer. In his autobiography, Schaefer described the organization in 1943 of a traveling exhibition dedicated to the Tibetan expedition. It was then that the researcher met the Gauleiter of Salzburg, Gustav Adolf Scheel. During a personal communication, he promised to provide Mittersill Castle for research purposes. Most likely, Schaefer himself made contact with Scheel and asked him for this service. It is known that in the fall of 1942, Schaefer met with Himmler to discuss the further preparation of the so-called Sonderkommando K. Seizing the opportunity, Schaefer informed the Reichsführer SS of his intentions regarding the Austrian castle, where he already planned to place the "ecological station" of the Ahnenerbe department, which he headed.

Before the department of Central Asia and expeditions of the Heritage of Ancestors moved to Mittersill, the castle changed several owners. On the eve of the war, the castle, which belonged to the married couple of the Dukes of Windsor, was almost completely destroyed by fire, the reason

which was the lightning that hit the building. Until 1938, the castle was the property of the Liechtenstein Society "Simag", whose central office

located in Vaduz. Through the efforts of these merchants, a sports and shooting club was created here, intended for very wealthy people. They were mostly Americans, whose membership in the club cost about \$1,000 a year. With the outbreak of war, the castle was taken over by the Imperial Commissar for the Management of Enemy Property, who no longer objected to its use by one of the Ahnenerbe departments, which was authorized in the summer of 1943.

In the middle of 1943, the Central Asia and Expedition Department moved from small premises on the Munich Wiedenmeierschrasse to the spacious Mittersill in Pinzgau. Soon, the Sven Hedin Institute also began to be located there. Already in December 1943, in fact a year after the official opening of the institute, Schaefer informed Rudolf Menzel, head of the science department in the Reich Ministry of Education and at the same time president of the German Research Society, member of the Senate of the Berlin Kaiser Wilhelm Society, and chairman of the Reich Science Commission, that The Sven Hedin Institute moves to Mittersill Castle (Reichsgau Salzburg). Schäfer and his collaborator, Volkmar Vareschi, were to combine their research work with lecturing at the Natural Science Faculty of the University of Munich in the academic year 1943/44. At the same time, it was doubtful whether the castle could accommodate all the students if the lecture course continued there. How many students attended Schaefer's lectures at that time is very difficult to ascertain. An employee of the Institute, Sven Hedin Varesi, was perhaps one of the few friends of Schaefer who did not duplicate his research work with activities at Ahnenerbe. For this reason, he almost always resided in Ludwigstrasse. After the building of the Georgianum was destroyed during the bombing on July 13 and 16, 1944, Schaefer no longer had any premises in Munich at his disposal. But at the same time, the university authorities did not plan to curtail the education of students. It seemed that Schaefer only needed the institute to start his university career. He and a number of Ahnenerbe employees did not fail to take advantage of this opportunity. As a result, only from the Sven Hedin Institute in 1944, four people were sent to the University of Munich for doctoral studies. For Schaefer himself, this was just further proof that he was a "tool of science." Research in those days followed a very complex scheme. Formally, almost all of Schaefer's employees worked in the Heritage of Ancestors, but at the same time, their work was financed through the Sven Hedin Institute. Meanwhile, in the "Ahnenerbe" Schaefer and his employees occupied a special position. As early as October 1942, Walter Wüst wrote in his diary that "the Central Asia Department had become so large that it could be compared with the entire Berlin branch." In addition, Schaefer's department received almost more money than all the rest of the Heritage of Ancestors. In this situation, there is no need to build speculative conclusions that Schaefer was simply swimming in money. It's just that all the other departments were funded badly.

The opening date of the Sven Hedin Institute was not accidental. The founding of the Sven Hedin Institute for Central Asian Studies was to be the climax of the celebrations dedicated to the 470th anniversary of the University of Munich, which took place during the last months of 1942 and the beginning of 1943. There were many distinguished guests at the opening, but the Swedish explorer Sven Hedin was the main figure here. He gladly agreed to come to Germany to open the institute.

Sven Hedin, who has earned himself worldwide fame through numerous trips and travels in Asia, has never shied away from politics. He openly sympathized with Germany, where he once studied. After the end of the First World War, he strongly condemned the "predatory" Treaty of Versailles. After the National Socialists came to power, Hedin did not think of changing his attitude towards Germany.

He remained a Germanophile to the core. He turned a blind eye to those negative processes that were going on in the Third Reich, he preferred to see only what he actually wanted to see.

By and large, Hedin was an adventurer all his life. For Schafer himself, the fact that his institute, which operated at the Ludwig Maximilian University, was named after Sven Hedin, was not an empty phrase. For the young ambitious researcher, it was a kind of mission - to become, if not "direct", then at least the spiritual heir of the eminent traveler. But Hedin's appearance at the opening of the institute and at the premiere of the film "Secrets of Tibet" was not the first meeting between the two researchers. Four years after the end of World War II, Hedin was reluctantly forced to apologize for his ties to National Socialist Germany. He had to give explanations, and the very form of communication with him was more like an interrogation. During these humiliating conversations, he spoke about his contacts with the Germans, focusing on well-known politicians. For example, he claimed that during his trips to Germany in 1940 and 1943 he met Heinrich Himmler several times. It was in 1940 that Schaefer received

an opportunity to meet a distinguished Swedish guest.

During an extended tour of Germany in 1940, Sven Hedin had a special meeting with the Reichsfuehrer SS. This meeting took place on March 21, 1940 in the Gestapo building in Berlin. Hedin, to his great regret, did not manage to reach Lhasa on any of his journeys. He mentions this in his autobiographical book "In Berlin Without a Job". During this meeting, Himmler told the Swede that Schaefer and his expedition comrades were able to spend almost 40 days in the Tibetan capital. It was during the conversation that Sven Hedin learned that the Reichsfuehrer SS had by no means a prosaic interest in a distant snowy country, lost in the mountains north of the Himalayas. He also learned that it was Himmler who acted as the patron of that enterprise. According to the Swede's notes, he was, if not shocked, then quite amazed. It was then that Himmler mentioned the upcoming film, which was filmed during the expedition of Ernst Schaefer. The Reichsfuehrer invited Hedin to the premiere, with the stipulation that, alas, he did not know when it would take place. But in order to rectify the situation, Himmler urged Sven Hedin to warn him and Ernst Schäferao at least a month in advance of the next upcoming trip to Germany. It was assumed that by this point it was possible to finish the film. During the first conversation, Himmler outlined the course of the Tibetan expedition to Hedin only in small strokes.

When the conversation was coming to an end, the head of the SS remarked that if the "dear Swedish guest" was interested in this information, then he could arrange a meeting with the young "conqueror of Tibet." "I am not so strong in details," said Himmler, "to accurately convey them to you as a specialist." One gets the impression that Himmler mentioned his protégé Schaefer to facilitate a conversation with Hedin.

After the war, Hedin did not intend to justify himself. He believed that "the friendship between Scandinavia, including occupied Norway, was sincere and disinterested". Hedin himself, on his own initiative, without any (as he claimed) instructions from the Swedish government, more than once tried, as a representative of a neutral country, to organize negotiations with high-ranking German politicians. The victory of the Soviet Union in the 1940 winter war with Finland was perceived by Hedin and many of his compatriots as an immediate threat to Sweden. Therefore, it is not surprising that sympathy for Germany was becoming stronger in Swedish society. As a result, conversations about Asia were for Himmler just an excuse to arouse the sympathy of an already middle-aged Swede with a worldwide reputation. As a result, Schaefer once again became a pawn in a complex political and diplomatic game. According to Himmler's ideas, the war had to be waged in the most diverse areas of life. From this point of view, German science had to not only participate (both in lectures and in newspaper publications) in the matter of military propaganda, but also to engage in

important "military-targeted" research. For this reason alone, Sven Hedin could be very useful.

The first documented meeting between Sven Hedin and Ernst Schäfer took place on November 5, 1940. In those days, the Swedish researcher wanted to stay in Munich for a few days to take part in the solemn celebration dedicated to the "German Academy". Hedin graciously accepted this invitation from the administrative head of Bavaria, Ludwig Siebert. Hedin and forty other guests were invited to a gala dinner at Siebert's house. By that time, Hedin knew only a few personalities. These were the geopolitician Karl Haushofer, Princess Elisabeth Fütter von Wellenberg and Ernst Schaefer, whom Himmler talked about so much.

After the war, Ernst Schäfer himself recalled this meeting during interrogations. According to him, the dinner was attended by the scientific head of the Ahnenerbe, Professor Vuet, with whom Schaefer had a private dispute regarding his further academic career. Schaefer recalled that the famous Swedish traveler appeared in all his splendor. In his speech, Hedin expressed hope for the further development of Swedish-German relations, including in the study of Central Asia.

In the late afternoon, Sven Hedin, together with his sister Alma and Princess Fugger von Wellenberg, visited the Ahnenerbe department headed by Schäfer. The young German explorer willingly showed the Swede the items he had brought back from the Tibetan expedition, photographs, and excerpts from the film, although he did not receive permission from Himmler to do so, since the editing of the tape was still completed. It remains unknown how the newspapers got wind of this show. One of the Munich newspapers wrote about this, silently only that the demonstration of excerpts from the film took place in the building of one of the departments of the SS research society "Heritage of the Ancestors". "On Tuesday afternoon, Sven Hedin accepted an invitation from Ernst Schäfer, leader of the Tibetan SS expedition of 1938-1939, to view his collection. In addition to Sven Hedin and his sister Alma, the researcher was visited by Major General Professor Karl Haushofer, as well as Dr. Telshov, a member of the Berlin Kaiser Wilhelm Society. After Sven Hedin examined the collection with great interest, the head of the Tibetan expedition made a short report on this SS project, which, as he claimed, made it possible to obtain new information and begin to synthesize natural and humanitarian scientific disciplines, which could serve the cause of even greater knowledge of Tibetan region. From the combination of geology, botany, zoology, anthropology and ethnography, a picture emerges that we see to this day. Then Schaefer demonstrated unique film footage for the first time. It was the screening of a small film that became the culmination of this meeting." We can say that in general terms the film "Secrets of Tibet" was already ready 15 months after the end of the Tibetan SS expedition. A small circle of guests for the first time saw the methodology of the work of the expedition members. But then, due to the extreme workload at the Ahnenerbe, Ernst Schaefer postponed work on the film for almost two years.

Hedin's many years of sympathy for Germany (let's say: "old Germanophilism") with simultaneous antipathy for the British and the Soviet Union in the conditions of Germany's defeat in World War II became a personal disaster for the Swedish traveler. For this reason, even after the war, he was not able to renounce National Socialism. Sven Hedin saw in Hitler first of all a fierce opponent of Bolshevism and a highly gifted politician. At the same time, he did not want to see the shadow side of the Third Reich. In this respect, Hedin was apathetic and arrogant. During a visit to the Sachsenhausen concentration camp, he coolly compared the living conditions of the prisoners with his expedition camps during his travels. Already after the war, Hedin tried to justify his contacts with the national

socialist

politicians with the desire to save the life of at least some prisoners from among the Poles or Norwegians. The position of neutral Sweden, which was located between German-occupied Norway and Finland attacked by the Soviet Union, required the extremely patriotic Hedin to lag behind the interests of the northern kingdom in Berlin. At the same time, Hitler, Himmler and many other politicians of the Third Reich were well acquainted with the works of Sven Hedin, seeing in him not only a great scientist, but also a great adventurer. For his part, Hedin openly admired the German people. He believed that even during the war he could continue his scientific research. While watching footage from a film about Ernst Schäfer's Tibetan expedition, he was overwhelmed by nostalgic memories. With all this, Sven Hedin had exceptional political myopia, because he did not notice that by contributing to Schaefer's Asian projects, in fact, he was helping to realize the aggressive plans of the SS. It is significant that during his speeches in Germany, Sven Hedin hardly talked about his Asian travels and adventures. In most cases, his speeches were devoted to the strengthening of German-Swedish relations. It was his favorite subject. Some passages were more than frank. In one of the Munich newspapers the following lines were printed: "And this time the enemies of Germany failed to crush the Reich. He's moving forward

a man of genius who will create a new Europe where wars and conflicts will be impossible.”

In those days, Ernst Schaefer, on the contrary, preferred to concentrate on scientific and popular scientific articles of a biological and ethnographic nature, without missing, however, the opportunity to praise the great Swedish scientist in them. In this situation, Hedin was a "wedding general" who could help Nazi science. He had already stopped his real scientific research, but he retained his aura of the world's greatest adventurer. It was very important for Germany to use the elderly Swede, or rather, his world fame and popularity. Hitler himself described him as a "great peacemaker". But at the same time, being in the shadow of Hedin, Schaefer and his staff tried to appear before the public as true scientists and researchers, as people who picked up the cause of the "great Swede". The best advertisement for Schaefer could be the achievement of success, similar to what his scientific expedition was able to achieve after a visit to Lhasa. If Schaefer had been supported by Sven Hedin, he could have strengthened his position in the Ancestral Heritage and opposed the predominance of humanitarian projects in the activities of the SS society, which became the hallmark of the Ahnenerbe after the appearance of Professor Walter Wüst in it.

Abbot of Tashilhunpo Monastery, residence of the Panchen Lama

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Procession of lamas to the temple in Gangtok

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Natu-la mountain range (4382 m.), which leads from Sikkim to Chumbital

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Boundary stone between the Himalayas and Tibet

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Dissection of animals in the steppe camp

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Tibetan alpine steppes

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Tibetan settlement, located at an altitude of 4350 meters

View of the Bagan Himalayas

Tibetan governor

Tibetan caravaneer in a fox hat

Reception of the Tibetan delegation

Tibetan alpine steppes

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A huge statue of a stone Buddha near the passage to the Red Gorge

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Farming zone near Gyanis

Monastery near Gyantse

View of the monasteries and chortens of Gyantse

A pilgrim from Eastern Tibet adorned with amber products e U RA

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Yaks adorned with special amulets

Carpet making in Gyantse

Tibetan postman

Rest in the Tibetan steppe

View of the Brahmaputra valley

Ritual buildings of Tsetang

View of the Brahmaputra through the buildings of Tsetang

Ombu-lhakan, the oldest building in Tibet

Ruins of watchtowers at Yarlung Podrang

Sandy deserts of Eastern Tibet

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Potala Castle

High-ranking Tibetan dignitary

Encouraged by the appearance of a famous traveler in Munich, Schäfer wanted Hedin to become something of a "teacher". As early as November 1940, Schäfer sent a letter to Stockholm asking Hedin to confirm "his apprenticeship". This allowed the young German to become a kind of "heir" of the Scandinavian researcher in the study of Central Asia. This relationship was not a mere formality, Schaefer wanted Hedin to be his supervisor during his doctoral studies at the University of Munich. That is, the position of Schaefer both at the university and in the Heritage of Ancestors itself largely depended on his

further academic career. Only by following this path could he achieve complete independence from Walter Wüst, who gradually turned into a rival and competitor.

But still, Hedin's visit to Munich, his meetings with Himmler and Schaefer, and Schaefer's letters were not the only occasions that presented themselves in order to establish fruitful contacts between German and Swedish researchers. The level of private relations between Hedin and Schaefer was to develop into a widespread collaboration between German and Swedish science. However, it should not have been limited to the study of Asia. On Himmler's initiative, the Ahnenerbe proposed through Hedin to organize an exchange of scientific personnel between the two countries. First of all, Germany was interested in young specialists. This could help break the international blockade in which Germany found itself after the outbreak of World War II. This had to start with the establishment of closer political ties with resource-rich and natural resources Sweden.

To start such cooperation, in the spring of 1942, Schaefer went to Stockholm to see Sven Hedin. The visit was prepared with the direct support of Heinrich Himmler, who personally contacted Foreign Minister Ribbentrop. Both researchers of Asia made several joint reports. One was read at the German embassy, the other in front of Swedish students. In addition, on April 11-18, 1942, several closed meetings took place between Schaefer and Hedin. Almost nothing is known about the content and subject of their conversations. But a visit by an SS officer to a Swedish citizen in conditions when the war was going on in the world for the third year became an exceptional event for the local diplomatic corps. Dispatches immediately flew from the German embassy in Stockholm to Berlin, in which they reported on the places of stay, contacts and the approximate content of the conversations that Schaefer had. "Head of the Department of Central Asia and the expeditions of the Heritage of the Ancestors, Dr. Ernst Schaefer, was in Sweden from April 11 to April 18, 1942. During this time he maintained constant contact in Stockholm, Uppsala and Lund with Dr. Sven Hedin and other Asian explorers. As the official purpose of his visit, Dr. Schaefer indicated his desire to share his findings with Swedish researchers regarding German scientific research, as well as to establish closer contacts in the scientific world. Dr. Schaefer has completely coped with this task. For the most part, the researchers met him favorably. During the conversations, an agreement was reached to continue cooperation in the study of Asia."

In his book *To Berlin Without a Task*, Sven Hedin did not say a word about Schäfer's visit to Sweden. But Schaefer himself, on the contrary, very willingly told the Americans about this during interrogations. In organizing a visit to Scandinavia, Schaefer was assisted by an old friend of Sven Hedin, Princess Fugger von Wellenberg. It was she who had to convince Himmler to give another permission to leave. It can be assumed that this time Schaefer wanted to discuss issues of direct academic exchanges between the two countries. And also to acquaint Hedin with the plan to create an institute that was supposed to bear his name. At that time, it was already clear that the institute would emerge on the basis of the Central Asia Department and the Anenerbe expedition.

How important this visit was for Schaefer, his staff, and the Ahnenerbe as a whole, can be seen from the letters that Bruno Beger sent to Edmund Geer, the technical leader of the Tibetan expedition of 1938-1939. It followed from them that Bruno Beger and other employees of the Central Asia Department of the Ancestors' Heritage were looking forward to the return of Ernst Schäfer from Sweden with impatience and some nervousness. A personal meeting with Sven Hedin was very important for their further work. On April 13, 1942, that is, two days after Schaefer arrived in Sweden, Beger wrote to Geer about preparations for a new expedition that was to go to the Caucasus ("Sonderkommando K"). "The anthropological part of the project is almost fully formulated. It would be wonderful if this project could be realized soon. I am looking forward to the outcome of Schaefer's talks in Sweden. His trip is of great importance." In the next letter to Geer, which is dated April 20, 1942, Beger reports: "We are anxiously awaiting the return of Schäfer from Sweden. Krause calls me on the phone every day and asks if I have heard anything about his return."

Somewhat surprising is the fact that Schaefer went to Hedin in Sweden at the very moment when, on behalf of Himmler, preparations for the Caucasian expedition were in full swing. "Sonderkommando K" had to go to the mountains as soon as possible, and its leader left for Scandinavia! Under these conditions, the presence of Schaefer as the head of the Anenerbe department was mandatory. But even after his return, Schaefer did not immediately begin this activity.

He first met with Himmler and then visited the Imperial Chancellery.

The visit to Stockholm was one of Schaefer's few foreign voyages that he made in 1942. It was obvious that he planned to use contacts with the Scandinavians for his own purposes. But in this case, attention is drawn to the fact that two days after returning from Stockholm, Schaefer first met with Himmler, and then with Hitler. Apparently, the information that Schaefer delivered was so important and interesting that it was decided to present it to the Fuhrer, as they say, firsthand.

Much indicates that, strange as it may sound, Sven Hedin did not want to establish direct links with German scientists. So, after the war, Schaefer testified that during his conversation in Hedin in Stockholm, the Swede was very skeptical about Himmler and Hitler. "I consulted with Sven Hedin. This happened already after the occupation of Norway and after concentration camps began to appear on the territory of this country. Hedin declared: "I loved the German people, but I don't want to have anything to do with them as long as Hitler is at their head. I don't want to have anything to do with Himmler, because I know what he has turned Norway into."

Consequently, the Swedish researcher by 1942 had some doubts about the need for further development of cooperation with SS scientists. But at the same time, he did not stop maintaining contacts with high-ranking National Socialists. The situation is extremely strange. Perhaps he decided to restrain his reactions, as Schäfer presented him with a plan for the creation of the "Sven Hedin Institute for Central Asian Studies" in Munich. Most likely, for the proud and ambitious Swede, this was a huge success. But Hedin had to understand that he was walking on "thin ice" and could fail at any moment. His post-war notes, intended primarily to wash his figure, report a second meeting with Himmler, which took place, according to him, on June 2, 1940 in Berlin. The starting point of this long conversation was again the idea of supporting the young scientist Schaefer. During this conversation, Sven Hedin tried to intercede for the arrested Gestapo Archduke Karl Albrecht von Habsburg. But in the end, the conversation again turned to Asian affairs and personally to Schaefer. At least this circumstance clearly shows how much

This

researcher for both Himmler and Hedin. In his notes, Hedin reproduced Himmler's words: "We must agree that you will tell Schafer the bad news - for the next two years, in his developments, he must rely on the material that he already has at his disposal. Only then can we think about future plans." In light of Hedin's visit to the Ahnenerbe Central Asia Department in 1940, during which he promised support for Schaefer's projects, such an offer from Himmler could mean only one thing - an attempt to interest Hedin in long-term cooperation with Ancestral Heritage.

But why did Hedin keep silent in his book about many details of his communication with Schaefer? One cannot deny the courage of the Swedish traveler when, after 1945, he published his notes, in which he frankly spoke about his contacts with the politicians of the Third Reich. It wasn't just Himmler and the SS officers. Among Hedin's acquaintances was Goering, for example. But Schaefer is given special attention in this book. It is clear that the very fact of the appearance of this book was caused by public opinion, which put pressure on Hedin. But in this situation, it is not clear why they reconstruct meetings with a man who was by no means the leading politician of the Third Reich in such detail. The too frequent appearance of the figure of Schaefer on the pages of memoirs causes a feeling of some kind of disproportion.

If Hedin, after the war, was talking about justifying his relationship with the SS, then this circumstance could speak in favor of Schaefer, since the Swede spoke only about cooperation with the scientific units of the NSDAP security detachments. For this reason, it is not surprising that, apart from Wüst (except for Schaefer), Hedin did not mention any of the high-ranking employees of Ancestral Heritage at all. In addition, he could do this in order to somehow explain why a German institute closely associated with the activities of the Ahnenerbe was named after him. At the same time, he largely shielded Wüst and Schaefer. Hedin himself allegedly did not immediately agree to the assignment of his name to the Munich research institution. He claimed that he had to overcome disgust in order to take this step. He was forced to do this by the requests of Schaefer and Wüst, who argued that if they refused, they could have very serious problems, since the order given personally by the Reichsführer SS and Imperial Propaganda Minister Joseph Goebbels would be violated. "I had no choice but to express gratitude for the honor and wait for the establishment and opening of this institute. This was to be a celebration at which my presence was obligatory. This happened in January 1943."

There are several points through which it can be established that Hedin was cunning in his memoirs. In fact, he thought and even assumed closer cooperation with the SS in general and with Schaefer in particular. Personal conversations between Himmler and Hedin, Schaefer's visit to Stockholm, the awarding of the Swede with a medal of honor from the Bavarian Academy of Sciences, the establishment of a research institute named after him - all these events, taking place at the height of World War II, were a sign that both sides were trying to extract the maximum benefits from this bilateral cooperation. In addition, the development of relations between Schaefer and Hedin could contribute to cooperation between Sweden and the Third Reich. By the way, it remains unclear what Ernst Schaefer could report to Hitler about so interesting? Is it not about plans that were much more important than the organization of the Caucasian expedition? Even if this was the case, then after the war, both Schaefer and Sven Hedin preferred to keep silent about it. In any case, during the war, the external isolation of the Axis countries, organized by the countries of the anti-Hitler coalition, could be broken through even by minor actions, such as establishing scientific ties between the two countries. In addition, such contacts were profitably used by the SS, at least the name of Sven Hedin was a good advertisement for Himmler and Schaefer.

After Sven Hedin agreed that the Munich Institute would be named after him, Ernst Schaefer and Bruno Beger began to seek contacts with him already as a scientist. Bruno Beger, as a promising SS anthropologist, wanted to contribute primarily to the implementation of his own projects. In a letter to a Swedish researcher, he asked, if possible, to let him study the anthropological materials he had collected during his numerous trips abroad - Schaefer was primarily interested in bones and skulls. Hedin gave a disappointing answer - all the anthropological samples he collected were at that time in the United States. He could have tried to get in touch with his colleagues there, but America's entry into the war broke off already not very strong ties.

Despite the fact that cooperation between Schäfer and Hedin went on private issues, it played an almost decisive role in establishing Swedish-German scientific ties. In the future, it was planned that academic contacts should have contributed to the rapprochement of the two countries, and everything would have started with a joint study of Asia. It is impossible not to notice that ties with Sweden benefited the SS. Thanks to the activities of Schaefer, the prestige of the NSDAP security detachments rose, which began to be perceived in certain circles not only as a punitive and combat, but also as a scientific organization.

Over time, Ernst Schaefer managed to make a career in the "Heritage of the Ancestors". By 1942-1943, he was not just the head of one of the departments of the Ahnenerbe, but in fact the head of all natural science projects implemented within the framework of this SS society. At the same time, his personal and scientific interests coincided with the aspirations of the SS leadership. During the war years, Himmler increasingly began to show distrust of the humanities in their traditional sense. This dissatisfaction was skillfully used by Ernst Schaefer, who turned his department

Central Asia and expeditions to another center of power (along with the curation of Walter Wüst and the organizational management of Wolfram Sievers).

Already in his report on the Swedish mission in April 1942, Schaefer suggested that Wolfram Sievers establish more active ties with Sweden. After consulting with Himmler, he suggested that Ancestral Heritage invite Swedish scientists to Salzburg. During this meeting, Schaefer was supposed to tell the guests about the distinctive features of the National Socialist interpretation of science and the essence of scientific research carried out within the framework of the SS. But Hedin, referring to his advanced age, refused to act as the organizer of this event from the Swedish side. As a result, Schaefer lost the opportunity to recruit new young employees for the natural science sector of Ahnenerbe. It is difficult to establish whether this meeting took place. Despite Schaefer's assurances about the purely scientific nature of this event, most of the young Swedish specialists turned out to be indifferent and immune to SS agitation. Only Schaefer's speech, which he planned to read at the opening of this meeting, has survived. In it, he spoke of the great possibilities of "expeditionary science" - this is how Schaefer denoted the complex of scientific disciplines associated with his department, and then with the institute. For potential listeners, who, according to his plan, were to be foreigners in the majority, he formulated the principles for the implementation of "total research". But if you take a closer look at the surviving text, you can see that Schaefer performed an exclusively propaganda task, trying to convert young foreigners to the "National Socialist faith." This was done not only through appeals, but also through harsh criticism of the opponents of National Socialist science. In particular, he threw reproaches to foreign states that "for ideological reasons deprived Germany of the opportunity to expand their research projects." At the same time, he attacked the modern type of experimental researcher, who, in his opinion, "wasted in laboratories, avoiding field

research." In addition, Schaefer had to explain to foreign guests why the elite worldview of the SS and scientific activity not only did not exclude, but complemented each other. "Both of these manifestations are inherent in pioneers, pioneers. Both of these manifestations use for selection the physical, mental, spiritual and psychological values that are bestowed upon us by the German heritage. A true pioneer must be as wise as an explorer and an SS man. What links our work with the SS and personally the Reichsführer SS, who himself is a great scientist, I hope you will understand from the following theses The clothes of flora, fauna and the human world are put on the body of our earth. The study of the latter is our most important task as researchers. For this, anthropology is involved, which considers man as the highest manifestation of the animal world, ethnography, ethnology, history, linguistics, and religious studies. But at the same time, the biological and national fate of a person, his consciousness, psyche are closely intertwined with the features of the structure of the earth. The essence of a person largely depends on the presence in the area of his residence of mountain ranges, river valleys, climate, the specifics of fauna and flora. In this passage, Schaefer formulated an interpretation of science, in which, on the one hand, he relied on the experience of his own expeditions, and on the other hand, proceeded from the need to separate spheres in the implementation of a "total study" of one object. It was this principle that he wanted to lay in the foundation of the future National Socialist science. In his opinion, a certain connection between the physical and spiritual-moral world of the natives he studied made it possible to "build bridges" between the humanities and natural sciences, contributing to the formation of a new science. At the end of the text of the speech, he proposed to bring science to a fundamentally new level: "And one more thing. If we strive for the synthesis of mind and body, if the physical cannot be separated from the mental, if we are imbued with faith in science and are definitely convinced that a scientist can be a symbol of his people only when the national and masculine essence is felt in him. Only under these conditions can a researcher become a role model for young people. The path that we have embarked on as pioneers of expeditionary science should become our goal in the name of the people ... A helpless person whose mind matured in the greenhouses of university libraries will be mercilessly destroyed by nature itself. As we can see, in this speech (most likely never delivered) Schaefer came very close to the ideas of the fascist worldview: science must finally lose its independence, scientific tasks must be educational; praise of movement

scientific institutions. This speech by Schaefer was a strange mixture of racist postulates and social Darwinism. He believed that the work of a scientist should be subordinate to a higher political (or ideological) goal, and the researchers themselves should have been an ideal for the younger

generations.

The passage cited above makes it clear that Schäfer very much wanted to present the work of his institute as an ideal National Socialist research institution. It was not only flirting with the regime. Schaefer wanted to break out of the "Heritage of the Ancestors", in which he was becoming cramped. As a last resort, Schaefer, with the help of Bruno Beger, planned to "re-profile" the "Heritage of the Ancestors" and significantly expand the scope of its activities. Schaefer's attempts to establish close ties with Sven Hedin led to someone that on March 16, 1943, he was appointed unofficial head of all natural science projects carried out within the Ahnenerbe. It should be immediately noted that there are more and more of them every day. The exemplary departure of Schaefer with all his employees to Mitgersill Castle hinted that a new

era.

Chapter 7 "Sonderkommando K"

The war against the Soviet Union, which began with Operation Barbarossa, from the very beginning was conceived by the top of the Reich as an ideological war, as a "crusade" of National Socialism against Bolshevism. The first successes of the German army, as well as the general underestimation of the capabilities of the Soviet troops, led to the fact that in Berlin they were preparing to celebrate an early victory in the near future. From this point of view, it is not surprising that already in July 1941, preparations began in the Third Reich for military operations against British India. Expecting a quick and favorable outcome of the war for Germany, the German units that found themselves on the Eastern Front had to continue their offensive. This time, the blow was to be delivered through the Caucasus to Iran. Some time later, military actions were to begin in Afghanistan. The Soviet troops thrown back (according to Hitler's plans) behind the Urals could not seriously interfere with this advance. Himmler would not have been Himmler if he had not tried to benefit from the military successes of the Wehrmacht for himself and milk his SS structures. The advance of the German troops further and further east became the reason for Himmler to plan another original action. On August 10, 1942, Himmler gave the Order to begin preparations for a "total exploration" of the Caucasus. The Department of Central Asia and Expeditions of the "Heritage of the Ancestors" was to begin preparing a "military-scientific expedition", which was to explore all the Caucasian peoples and ethnic groups on the model of the Tibetan expedition of 1938-1939. While the German units captured the Maykop oil fields, and individual Wehrmacht formations not only took the Crimea, but also actively advanced towards the Lower Volga and the Caucasus, the Anenerbe leadership thought that such an expedition was quite feasible. Moreover, the Heritage of Ancestors did not plan to involve any other structures in the organization of this expedition. In August 1942 under the leadership of Ernst Schäfer. the equipment of the so-called "Sonderkommando K (Avkaz)" began. Like all previous planned expeditions, this action was supposed to be secret. Scientists of various levels and employees of the SS from the very beginning took part in the so-called "Sonder teams" (not to be confused with SS punitive detachments - Einsatzkommandos, operational teams). Most of them were created in the bowels of the German Ministry of Foreign Affairs, but in practice were subordinated to the formations of the Waffen-SS. The tasks of these "Sonderkommandos" included the export of art objects or funds of scientific institutions (museums, archives, universities) from the occupied territories to Germany.

For Himmler, Sonderkommando K was of exceptional scientific and ideological significance. He generally believed that hardly anyone in the Reich could appreciate this project at its true worth. The question naturally arises: why did the specialists, who had been dealing with the problems of Tibet for a long time, have to lead the operation in the Caucasus? According to Schaefer and Bruno Beger, the Caucasus was a kind of racial and biological bridge that was thrown between Europe and Central Asia. In addition, Bruno Beger over the years has gained a reputation as the leading specialist on racial issues in the Heritage of the Ancestors. So Himmler was impatient

put his knowledge into practice. Given the development of the German offensive in southern Russia, the SS provided a convenient excuse to conduct a "racial examination" of the Caucasus region. In addition, the activities of the Sonderkommando K were supposed to become a kind of "field test" of the "expeditionary science", about which Ernst Schaefer spoke so much in his speeches and reports. Now, in practice, it was necessary to prove that the synthesis of several scientific disciplines gave better results than these disciplines separately. The only innovation was the fact that the Ahnenerbe naturalists had to work in a limited area under combat conditions. However, the backbone of "Sonderkommando K" had already undergone military training in the camps of the "Leibstandarte". In risky conditions, scientists at first had to find out only

"biological, agricultural questions, and also the problem of cultivation of fruit trees."

So, the formal start of preparations for the Caucasian expedition could be considered August 10, 1942, when, in fact, the order was received from Himmler. But it should be noted that already in the spring of 1942, planning for an action in this region began at Ahnenerbe. It is difficult to say who was the real initiator of the formation of "Sonderkommando K". Some facts speak in favor of the fact that this initiative came from the organizational head of the "Heritage of the Ancestors" Wolfram Sievers.

Both from the minutes of the meeting of the heads of the Ahnenerbe departments of March 1942, and from the testimony of Schaefer in 1947, it follows that Wolfram Sievers, inspired by the advance of the German troops, insisted that the employees of the Central Asia and Expeditions Department undertake an expedition "in the east" .

It must be admitted that among the researchers of the Heritage of Ancestors, the work of a particular department was largely evaluated by the number of actions taken and projects implemented. After planning a new Tibetan expedition in 1940 and before the start of the German military aggression in Europe in 1941, Bruno Beger considered it necessary to conduct a series of racial and anthropological studies in the territories occupied by the Germans. He was ready for this to take advantage of any opportunity. Only this intention can explain the appearance of two documents prepared precisely by Beger. In one of them, an SS anthropologist suggested doing a racial study of the Norwegian people. Another provided for the resumption of work on the implementation of the Tibetan expedition, which was supposed to start after "a victory over Russia and England would have been won." Since the Tibetan expedition, planned at the very beginning of World War II, was postponed indefinitely, the young scientists from the SS urgently needed at least some reason to continue their activities. At that time, Bruno Beger, as Head of the Anthropological Sector in the Department of Central Asia, made many efforts to find his niche in Tibetan studies. He had to prove to the leadership of the Heritage of Ancestors his

indispensability.

Already in March 1941, Beger drew up a memorandum in which he built a connection between the future Tibetan SS expedition, as a model of the National Socialist scientific enterprise, and specific scientific plans that were to be carried out after the victory over England (military aggression against the USSR had not yet begun) . At the same time, he allowed himself to criticize the already completed Tibetan expedition of 1938-1939 for the fact that the goals set for it did not imply the interconnected work of individual scientists and researchers. Beger singled out the search for the remnants of the Nordic race in this region as the main goal of the proposed trip to Tibet. At the same time, he assumed that Tibet was only the starting point of a whole series of studies that were supposed to find similar traces throughout Asia. He intended to "scientifically" prove the hypothesis of the kinship of the Tibetans and the peoples of the Nordic race. As a result, he intended to conduct anthropological measurements of all Asian ethnic groups. Beger wanted to ascertain the degree of racial intermingling in Central Asia and the Middle East. In addition, he intended to find out how this process was influenced by the environment and conditions.

life.

This racial-biological hypothesis had to be proved by repeating the paths of the "Nordic migration". If there was some kinship between the European peoples and the Tibetan tribes, then the routes of these migrations should have run through the southern regions of Russia.

For this reason, Beger believed that the first expeditionary group (still with Soviet support) was supposed to travel through the territory of Ukraine, then pass along the northern coast of the Aral Sea, turn into Samarkand, then end up in Tashkent, and only then from East Turkestan head to Tibet. On the way back German

scientists were supposed to explore other areas, in particular Siberia. The return of the expeditionary group was supposed to be completed through Leningrad, from where it would go to the Baltic states, and from there to Germany.

The same memorandum outlined the plan for the second expedition, which was to take place simultaneously with the first. In two or three years, she had to go a very long way. Starting in Berlin, it was supposed to proceed through the Alps, the Balkans, then end up in Turkey, go to the Caucasus region and end in Azerbaijan. The return path of the German scientists was supposed to run through Armenia, the "Pontic region", the Carpathians, in order to eventually end in the Sudetenland. Research methods should have been, as they say now, interdisciplinary. The participants of both expeditions had to understand psychology, history, biology, racial hygiene. For the convenience of their work, special methodological manuals were to be published. The scope of the planned expeditions was impressive: in addition to mandatory anthropological measurements, their participants had to write down folk tales and legends, conduct archaeological excavations, etc. At the same time, the living conditions in each specific area were to be studied. At the same time, the dependence of traditions and customs on climate and geographical conditions was to be revealed.

The main result of the expedition, as mentioned above, was to confirm the hypothesis of the presence of Nordic racial components in Asia, as well as to identify the approximate routes of prehistoric migration of the "Nordic tribes". But actually Beger had no doubts about the truth of this hypothesis, and therefore, the expedition had only to collect materials confirming it. As a result, the expedition itself and the conclusions drawn by it should have contributed to the strengthening of the national-socialist worldview. All scientists and researchers had to obey the original political directive. In this regard, Beger allowed himself to criticize the organization of the Tibetan expedition of 1938-1939. "The goals of the last expedition were not based on any national socialist principle, namely, true camaraderie, exchange of opinions, recognition of the national socialist worldview.

The overall goal of the expedition was just the desire to become the first Germans to visit Lhasa. Such goals are only worthy of tourists, athletes and gossip journalists. If the ultimate goal was the intention to comprehensively explore the still unexplored part of the Earth, then this is very ordinary and vulgar. But it turned out that the SS expedition was just the best explored Tibet and the Himalayas. Therefore, from now on, only the deepening of already acquired knowledge is possible. Today we are on the verge of a cardinal revolution both in the political system of the world and in the principles of Earth exploration... This expedition, where each of its participants pursued their personal scientific goals, was too individualistic to be National Socialist." Consequently, all participants in foreign expeditions had to be not only worthy representatives of Germany, but also follow a clearly established canon of foreign trips that could attract public attention. In Beger, it was not so much a scientist who spoke as an SS man. Therefore, he wanted to demand from every scientist and researcher not only to follow the scientific goals of the expedition, but also had to have an extensive store of knowledge that would help to cope with all unforeseen problems. According to Beger, the selection of participants in future expeditions should have been carried out only after they had completed several weeks of courses in a special camp. It was not about military, but about ideological training. On the eve of the departure of the expeditions, according to the SS anthropologist, their participants had to take something like an oath, in which they pledged to follow the principles of National Socialism. Scientists on

minute should not forget that they are "representatives of the German people and spokesmen for the ideas of National Socialism." Wherein

Beger believed that every expedition, which would begin to operate on the scale he proposed, had to rely primarily on racial theories in its work, as "the most important scientific discipline of the National Socialist worldview." However, Beger's postulate about the prevalence of racial theories largely coincided with Ernst Schaefer's idea that National Socialist science should strive to combine academic methods of work and "field research". However, the appearance of Beger's memorandum led (which was quite logical) to a cooling of his relationship with Schaefer. At the meeting of the heads of departments of the Ahnenerbe, to which, in fact, this memorandum was drawn up, Schaefer largely agreed with the criticism that had been voiced. But he made his move. Wanting to further distance himself from the Ancestral Heritage, he emphasized that all major expeditions could be carried out with the consent of Heinrich Himmler, but without coordination with the leadership of the SS research society. Beger objected that the Reichsführer SS could only give orders for the implementation of major projects to research structures, but by no means to individual researchers. Note that Schaefer and Beger never discussed the chances of success of the expeditionary projects prepared by the SS anthropologist. But already after a year of work in the department of Central Asia "Ahnenerbe" between the two researchers there was quite palpable competition. And each of them tried to prove the uniqueness and originality of their project. If the expedition proposed by Beger, or rather the expeditions, to Asia really took place, then he would almost immediately take the place of Schaefer's "favorite". At the same time, Schaefer's note was not some kind of abstract theoretical development; Beger's ideas could well be put into practice. But Beger himself at the same time pursued a completely prosaic goal - in 1941 he wanted to strengthen his position in the "Heritage of the Ancestors" and gain even greater influence. Racial studies were a highly opportunistic phenomenon. Even if the proposed expeditions never took place, Beger still attracted the attention of the Reichsführer SS.

The German attack on the Soviet Union put an end to the ability of SS researchers to reach Tibet by land - they lost the opportunity to reach Tibet by sea as early as September 1939. But in those days, rumors were circulating in Germany that "the war would be short-lived and Russia would capitulate in the coming weeks." In the meantime, the Ahnenerbe employees were seduced by the opportunity to obtain rich research material in the occupied Soviet territories. In those days, the Heritage of Ancestors actively participated in the plundering of the southern lands of the USSR and Russia. Beger again tries to formulate the original idea. In the summer of 1941, he wrote to Schaefer that all Central Asian materials exported from the USSR should be transferred to their Ancestral Heritage department. He was afraid that, having entered Moscow and Leningrad, representatives of other departments would immediately steal all the materials.

In August 1942, as if continuing this theme, Beger began to show an increased interest in the collection of skulls that Adolf von Schlagintweit had collected during his trip to Asia. Later this collection was presented as a gift to the Russian Tsar. In 1942 this assembly was in Leningrad. Beger demanded that Schaefer "book" this collection, consisting of 253 "exhibits", as well as the utensils of the lamaist temple, behind the "Heritage of the Ancestors". Beger did not want to wait for Leningrad to fall, and was already sharing the skin of an unkilld bear.

However, Schaefer did not mind that his department in the Ahnenerbe received at least some benefit from the start of the war with the Soviet Union. Anticipating a big jackpot, almost all the employees of the department began to leave the periphery of the scientific world. In addition, in order not to suddenly end up at the front, it was necessary to fulfill at least one special assignment from Himmler. A long stay in the rear could only ensure the continuity of this process. And for this it was required that the implementation of projects was more or less successful.

In the summer of 1941, Beger, in addition to compiling memos and working at the Ahnenerbe, became more and more immersed in the affairs of his former authority, the SS Main Directorate for Race and Settlements. He conducted mass surveys for "racial examination" in Norway.

In the summer of 1941, he even deliberately lingered in the mountains so that the head of this racial project, SS Standartenführer Professor Golfelder, would get acquainted with the original method of racial examination using an X-ray machine. Beger was so impressed by what he saw that he, on his own initiative, got involved with Heinrich Himmler in order to convince the Reichsführer SS of the need for widespread implementation of such a practice: "I am amazed at the possibilities and results that can be obtained by conducting an extensive survey of the Norwegian people. However, similar studies in Germany and other European countries can only begin this autumn or even after the end of the war ... But for work in Norway, SS Standartenführer Professor Golfelder uses x-ray machines, which he was able to get for the Norwegian SS in the amount of four pieces. This project can be implemented year-round: in the summer in Northern Norway, in spring and autumn - on the southern and western coasts and in the central part of the country, in the winter months - in large cities. Examination of all Norwegians must begin at the age of 11. It is planned to be held every year."

But in the SS Headquarters for Race and Settlement, the "Norwegian project" was entrusted not to Professor Golfelder, but to Bruno Beger. If this appointment is a sign that Beger was gradually becoming a recognized SS "racialist", then his next letter indicates that he showed a fair amount of zeal in this field. In search of racial statistical material, Beger really planned to survey all Norwegians in a year. He did not allow any doubts about what goals his research would serve: "To carry out such important work in the framework of measures for the preservation and increase of the Nordic race, such an opportunity is unlikely to present itself. But all this activity must be carried out with extreme caution so as not to intimidate the local population. Therefore, the X-ray examination, which formally serves primarily the cause of health care, should come to the fore. As a result, it would be very advisable to mask racial measurements and ordinary medical events. Apparently, Beger realized that the Norwegian population would never be ready to volunteer for the crazy plans of the SS. Therefore, he proposed to mask the "racial examination". During the alleged medical examination, a number of important racial indicators were recorded: weight, height, hair and eye color. After that, an X-ray of the head was taken, which made it possible to avoid complex procedures with craniological instruments. Over time, according to Beger, the Norwegian population would get used to such procedures. As a result, each of the Norwegians had to receive a "racial assessment". Beger wrote on this occasion: "For this, without hesitation, you can use the racial scheme, which has long been successfully used in the General Directorate for Race and Settlements. I only propose to slightly modify the formula of the racial evaluation itself. It should, as it were, consist of ten racial shares, on the basis of which it is possible to form an idea of a person's racial affiliation. For example, 6 - Nordic, 4 - East Baltic shares (6 \ 40B). Or 5 - eastern, 3 - falian and 2 dinar shares (503P20). As you can see, Beger not only stood in the service of the racist ideology of the SS, but tried to modernize it, to make his own amendments to it, striking in their incredible radicalism.

Being engaged in racial "accounting" Beger had to establish the ethnic components of the Norwegian people. True, he did not formulate his future plans, but, given Himmler's interest in the remnants of the German proto-tribes, which were outside

Germany, it can be assumed that the most "Nordic" part of the Norwegians should have been used to serve in the Waffen-SS. In this situation, there is no doubt that Beger's fundamental research had quite definite military-political

goals.

Beger himself consistently developed his plan to carry out a racial check of the entire German people with the aim of subsequently compiling a kind of "racial map". Using an X-ray machine somewhat modified by Professor Golfelder, he hoped to complete this grandiose project in three years, but after the end of the war. In this matter, he counted on the active support of the General Directorate of Race and

settlements, which eventually should have led to the creation of its own research department on races and nationalities as part of the Heritage of the Ancestors. In another letter, Beger emphasized that in Germany there already existed a sufficient number of structures dealing with racial issues. However, he argued, only with the help of Holfelder's technique could an extensive and standardized "racial account" of the German people be carried out. In the lines of his letter, he hinted at the possible consequences of such "scientific" research: implementation of racial politics in the future. However, this map would be more important to us if we could draw it up with the age dynamics of the population in order to observe the racial processes going on in Germany ... During the creation of racial maps, which should eventually become a unified process, a unique case is presented apply on a large scale the research methodology developed by Professor Golfelder. Among other things, we can further obtain an extremely clear picture of the hereditary relationship between Germany and Europe, and in the future conduct a scientific study of each of the racial components.

This document shows that grandiose plans were hatched in the SS Headquarters for Race and Settlement, which were to be implemented after the end of the war. Beger was not just an opportunist who, for the sake of his own security or well-being, put himself at the disposal of the National Socialists. He believed in everything

the ideas they express.

It is difficult to establish the reaction of the leadership of the SS Main Directorate for Race and Settlements, as well as Himmler himself, to the proposals made in Beger's letters. But even if these plans did not receive any further development, they are remarkable at least from the point of view that Beger wished to go beyond the circle of Ernst Schaefer's collaborators and begin his own research. The fact that his projects did not begin to be implemented was most likely due to the very exacting requirements for personnel and the need for significant financial support, which at that moment could not be provided to him. All this cast doubt on the need to carry out these works during the war.

These plots within the framework of this book are of interest to us only from the point of view that Beger's plans had a very strong influence on the preparation of the activities of Sonderkommando K. However, Beger could take part in it only as a subordinate of Schaefer. But as a result of the Caucasian expedition, Beger planned to strengthen his position and become one of the central figures in both the SS Main Directorate for Race and Settlements and the Ahnenerbe.

Having studied the background of the emergence of the Sonderkommando K, one can hardly be surprised that Schaefer presented Himmler with a plan for the implementation of the Caucasian expedition already 10 days after this idea was first voiced by Wolfram Sievers. If we compare Schaefer's plans with the documents prepared by Bruno Beger, we can find

fundamental differences. According to Beger, "Sonderkommando K" should have had only one single purpose, namely, to engage in racial studies of numerous Caucasian peoples and ethnic groups. Schaefer, as the leader of the future Caucasian expedition, assumed that various scientific disciplines should have been represented in its program. He did not intend to focus on the interests of the "individual", meaning Beger, who was his deputy in this project. Schaefer announced his plan at a meeting in which Bruno Beger also took part. Only a part of the proposals received from Beger was taken into service. "Each of the racial scholars who take part in the expedition must be able to personally measure, describe and photograph. In order to be trained in the methodology of conducting racial studies, all of them should be sent to a special camp, and then during the trip they should be constantly monitored by a special curator. Each racial expert must have an assistant at his disposal who will help in taking photographs and perform the functions of an interpreter ... All the people studied must be described, taken into account. Their head

should be removed front, profile, in a half turn. In addition, it is necessary to shoot their whole figure (preferably in the nude) on a camera and a movie camera. From the most typical representatives of each ethnic group and each race, casts of the face and head should be taken. To conduct such studies, it was supposed to create a group of 14 people (excluding assistants, assistants and translators), who were supposed to be representatives of various disciplines.

The direction of the expedition to the Caucasus in the conditions of the ongoing war was a very difficult circumstance for its organizers. Since the SS research society "Ahnenerbe" was planning an enterprise directly related to the Eastern Front, the expedition was formally subordinate to the Waffen-SS. To protect the expedition, various structures of the Waffen-SS had to provide their soldiers. They were mainly employees of the twin SS battalion located in Dresden. To help scientists, sappers had to master at least the basic skills of scientific research. As a result, Schaefer requested at least 50 people for protection. The next problem was finding translators. Since civilians could not take part in this expedition, several people who had Hungarian roots were urgently transferred to the SS. The organizers faced no less problems when searching for military doctors who were supposed to assist the SS racial experts. Almost everyone had to be recalled from the front. At the same time, Volksdeutsche from among the Hungarians and military doctors had to undergo an accelerated course of training in the Prague camp of the Leibstandarte, already known to us. But already at this stage, difficulties began to arise. It turned out that the command of the Waffen-SS units was not informed of the impending expedition to the Caucasus. However, in order to carry out the activities of Sonderkommando K, it was necessary to second several junior officers of the Waffen-SS. As a result, Schaefer followed the proven path - he asked Himmler to put three SS officers at his disposal. This example shows how secrecy could hinder the prompt and effective planning of an operation.

In addition, Schaefer had to make sure that the members of the expedition were not called to the front. He suggested that the core of the "Sonderkommando K" were to be members of the Tibetan SS expedition of 1938-1939. And again problems began to arise. So, for example, Wienert at that time, on behalf of the Reichsfuehrer SS, as part of the activities of the Ahnenerbe, was searching for gold in the rivers of Upper Bavaria. But at the same time, it was taken into account that the activities of the Sonderkommando K were more important than the prospecting work. As a result, in August 1942, Wienert was enrolled in the Caucasian project. But then it turned out that Himmler's order was by no means enough for the soldiers and scientists who were liable for military service during the war years to be exempted from being sent to the front. Eventually

until the end of the year, Schaefer was engaged not in drawing up the scientific plans of the expedition, but in trying to still gather together its alleged participants. He had to constantly travel between the Personal Headquarters of the Reichsfuehrer SS and various institutions. It was just a bureaucratic job. In those days, Schaefer and Beger considered it very important to stake out scientists from various scientific fields so that they could take part in their expedition. Schaefer already had a certain reputation, so he was better able to contact various SS structures. But here he had to show miracles of diplomacy in order, on the one hand, to get at his disposal scientists who still had to be "saved" from conscription, and on the other hand, to keep secret not only the details, but the very fact of preparing the Caucasian expedition. Meanwhile, the problem with personnel was very acute. Even among racial scientists who adhered to the National Socialist worldview, there were quite a few who could not get into Sonderkommando K, since they were formally outside the control of the Reichsfuehrer SS. In this connection, the example of a certain assistant named Endres, who worked for Professor Hauer, head of the Aryan Institute at the University of Tübingen, can be cited.

Meanwhile, while the Sonderkommando K was gathering in a special camp at Dachau, Himmler ordered Schaefer to go to Rostov-on-Don to meet with the group there.

Führer SS Korsemann, commander of the southern abschnitt of the Waffen-SS of the Eastern Front. They had to agree on the beginning of preparations for the Caucasian expedition.

Apparently, the thoroughness and energy of Schaefer pleasantly impressed Heinrich Himmler and Rudolf Brandt. Some circumstances and details speak in favor of the fact that Himmler secretly foresaw a completely different task for the Sonderkommando K. At the same time, it is not necessary that racial studies should have dominated during the expedition. Even at the very beginning of the planning of the Caucasian expedition, a special group of geologists was formed, which in the future was to report only to Schaefer. It is possible that this circumstance was the real reason why the leadership of the SS rejected (to Schaefer's great surprise) his extensive research plan, which was supposed to be carried out in the Caucasus. By the end of 1942, due to the unfavorable (for Germany) situation on the fronts, the proposed plan was not feasible. In those days, Rudolf Brandt, in his letter to Wolfram Sievers, reported that "Schaefer may have to carry out an important military task as part of the upcoming operation." Even after the war, in 1964, Schaefer maintained that the real purpose of Sonderkommando K was to record and study the Mountain Jews. But this statement is based only on Schaefer's statement. In the Ahnenerbe documents one can find several indications that the scientific goals of the Sonderkommando K, including racial and ethnographic ones, were just a cover. For example, Bruno Beger, in a telephone conversation with an employee of the department of Alfred Rosenberg, who was responsible for the creation of a special university, said the phrase: "It is not planned to study the Caucasian region in detail, but only scientific support for the SD Einsatzkommando." In his later letter addressed to the Munich SD, Beger described the purpose of the Caucasian expedition as follows: "For the implementation of an enterprise that, under political conditions, is purely military in nature, scientific research, on the one hand, is a disguise, and on the other hand, really contributes study of issues related to local peoples. The expedition must be equipped with a variety of scientific instruments and tools. Since the Ahnenerbe expedition to the Caucasus did not take place, it is now difficult to say what Beger actually meant when he wrote such lines. It can be naively assumed that Beger was only trying to find suitable funding for the expedition, but in this case this does not explain the formation of a group of geologists.

How excruciatingly difficult the selection of personnel for the expedition was, the following example shows. Beger wanted to have at his disposal an employee of the SD, who, according to

part-time was a glass blower. The SS racial scientist needed him to make a board with color samples of the eyes. With this device, the process of racial survey could be simplified and greatly accelerated. As a result, in order to maintain the notorious secrecy of the operation, Beger had to refer to the Reichsführer and the exceptional significance of the alleged work. Only after that was he able, at least for a while, to suspend the call to the front of the indicated glass blower. Still, it is very difficult to establish whether Sonderkommando K had a military mission or not. At least at some point, it was decided that the Ahnenerbe expedition would be guarded by units of the SS division Leibstandarte, an elite military formation. From the individual fragments of this mosaic, it is very difficult to compose the whole picture. In a totalitarian system, covert operations have always served as a springboard for the careers of young ambitious people. Under these conditions, the situation on the Eastern Front made this enterprise very unsafe and in many ways not feasible at all.

Nevertheless, the Caucasus, due to its strategic position and the diversity of the peoples living there, was of great interest to the SS leadership. By special order of Himmler, an Oberleutnant named Kurpanek was sent to the Ahnenerbe from the headquarters of the SS Main Directorate for Race and Settlements. He advised one of the Ancestral Heritage employees, Rübel, on Germany's long-term plans for the Caucasus region. At one time, he thoroughly worked out the history of the North Caucasian tribes in order, based on this knowledge, to compile a "racial atlas of the Caucasus." Kurpanek dealt mainly with the problems of relations between Germans and Caucasian Muslims. But since both Christian and Muslim peoples lived in the Caucasus, they decided to occupy a neutral

position in matters of religion. At least it concerned the Caucasian region. If we talk about the Middle East, then Germany actively supported Muslims here in order to promote their anti-British sentiments. Of course, in the research society, the SS could not ignore the deep religiosity of the Caucasians. But in this case, the Germans intended to use it (no matter whether it was Christian or Muslim) against the "godless Bolshevik government." Rübel recommended a constant focus on "Soviet policies that led to the enslavement of the once independent Caucasian peoples." Religious traditions had to be complemented by political aspirations. According to Rübel, the German command did not make any fundamental decisions in this region, "which was supposed to prove the desire of the Germans to return their originality to the Caucasians."

This thesis was largely due to the exceptional ethnic diversity of the Caucasus. However, the conclusions of this little-known employee of the "Ahnenerbe" could hardly be projected onto the plans of the SS regarding the Caucasus. But such parcels show that the Caucasian enterprise was considered very important in Sonderkommando K. At that time, other institutions began to show interest in the activities of the Sonderkommando. Indeed, for the successful implementation of the expedition, it was necessary to inform at least several SS departments about it. In this situation, as a rule, it was possible to get by with the general phrase that it was a covert operation that Himmler himself had planned. First of all, this was required in order to provide protection by Waffen-SS units and support for local SD structures.

But at the same time, information about the upcoming expedition leaked into the SS structures, which had nothing to do with the covert operation. In the autumn of 1942, one of the leaders of the SS Main Directorate for Race and Settlement, SS Standartenführer Schultz, in a conversation with Wolfram Sievers, asked, at the end of the Caucasian expedition, to provide him with some of the results of this enterprise. It is difficult to establish through which channel the information was leaked. One might think that the information

leaked through Bruno Beger - after all, it was he who maintained the closest contacts with this SS Main Directorate. But he so valued this project that he was reinsured more than once. So, for example, he once asked Schaefer whether it makes sense to continue cooperation with RUSHA (SS Headquarters for Race and Settlements, not to be confused with RSHA - Reich Security Headquarters). Such caution is striking: after all, even before the expedition of 1938-1939, Beger was considered a man of the RUSKHA, and after the expedition he did not interrupt communication with this department for a minute.

Unfortunately, very little is known about the negotiations that took place between the Ahnenerbe and the SS security service (SD). But it was on them that the route of the expedition was to be determined, since the SD was supposed to provide protection to Sonderkommando K. Due to the lack of documents on this issue, it is impossible to either confirm or refute the assumption that the Caucasian expedition of the "Heritage of the Ancestors" was only a preparatory stage for the deployment of military operations on the territory of Iran and Central Asia.

Despite the enormous difficulties with the selection of project participants and the coordination of some points, in the fall of 1942, Schaefer could state that his training had entered the second, final phase. But Schaefer still continued to worry about Sonderkommando K personnel. In addition, he insisted that a specific date be named when the expedition was to start. In October 1942, he again develops incredible activity in order to still remove the accumulated problems. He constantly runs between various SS structures. At this point, Bruno Beger is responsible for completing the preparations for the expedition, who, having good connections in the SS Headquarters for Race and Settlement, wanted to slightly adjust the plans of Sonderkommando K. The fact is that RUSKHA, which at one time actively supervised the newly born Anenerbe, was engaged in resettlement projects during the war years. The structural competition of the 1930s was replaced by mutually beneficial cooperation during the war. Both sides wanted to make the most of the Caucasian expedition. The leadership of RUSKHA was directly interested in their

former employee Beger played a key role in Sonderkommando K. Schaefer, in turn, wanted to defend the "independence" of his project with all his might. He had already come to terms with its implementation within the framework of the Ancestral Legacy, and therefore he wanted to distance himself at least from the racial control of the SS. But at the same time, he could not discount the authority of Beger's "scientific" research, which became more and more difficult to control. The ever-increasing influence of Beger in the Ahnenerbe began to embarrass Schaefer. Already in his project for the expedition, prepared by Beger on August 18, 1942, he declared his ambitions. Schaefer believed that, as head of the Central Asia and expedition department, he and he alone should be the central figure in organizing a new expedition. However, such arguments meant little to Beger.

As the situation on the Eastern Front escalated in the autumn of 1942, there was less and less chance that the Sonderkommando K would begin its activities at all - the Caucasian expedition would almost be forgotten when Field Marshal Paulus surrendered on February 2, 1943 and the Germans lost the Battle of Stalingrad. But in the fall of 1942, Germany still hoped for a favorable outcome. However, given the level of losses on the Eastern Front, it became clear to many (including Himmler and Schaefer) that the possibility of carrying out the planned Caucasian expedition was negligible. As a result, the decision on the start date of the project largely depended on the situation on the Eastern Front. In November 1942, Himmler allocated 78 people from the Dresden Reserve SS Sapper Regiment to protect and support the Sonderkommando K. But during a medical examination, it turned out that only 26 people could take part in the expedition, the rest had to be returned back to Dresden. Himmler could not offer

Schaefer has nothing else. Due to the huge losses that the Waffen-SS units (and not only) suffered, he could not give a single more or less combat-ready unit to escort Sonderkommando K.

Many believed that everything could change overnight. In any case, the first phase of planning came to an end, and therefore it was expected that in the coming months (preferably before the onset of winter), the expedition was to begin its journey. At the end of September, Beger said in one conversation that "everything is ready, it was only necessary to wait for the appropriate order." Four weeks later, the same Beger wrote in a letter to Endres that the expedition "will move out sometime after Christmas." The day before, on October 23, 1942, Schäfer was summoned by Himmler. During the meeting, as expected, the preparations for the Caucasian expedition were discussed. Schaefer drew the attention of the Reichsführer SS to the fact that his group was half staffed by the Hungarian Volksdeutsche, and therefore, to maintain discipline, he needed several non-commissioned officers or junior SS officers. On the evening of the same day, Schaefer informed Beger that the Caucasian enterprise would begin in December 1942.

However, both Schaefer and his staff waited in vain for the order to march. Every day it became more and more obvious to them that the planned expedition was failing. Himmler could not afford to send people so important to him to the region where the fierce battle of Stalingrad was going on. Moreover, in the south of Russia, all the other Sonderkommandos, which raked museums, archives and institutions, urgently began to curtail their detail. On February 4, 1943, Himmler informed Schaefer that the expedition to the Caucasus was being postponed: "Dear Schaefer! From the reports of the Wehrmacht and other sources, you probably know what our current military situation is. Therefore, I completely exclude the possibility that in the coming months your expedition may set off. For this reason, I gave the order to the SS headquarters not to disband the Sonderkommando Kavkaz, but to use it for some other purpose. Maintain constant communication with team members so that they can, if necessary, start a new operation as soon as possible. Without mentioning a word of Stalingrad, Gimmer placed all responsibility for the disruption of the expedition on the current military situation. Even if hints were made about the subsequent resumption of the activities of the "Sonderkommando K", it was only an attempt to hide the fact that in his scientific claims the Reichsfuehrer SS was defeated.

However, such a decision by Himmler did not come as a surprise. As early as January 20, 1943, at the SS Headquarters in Berlin, Schaefer was informed that, by decision of the Reichsführer SS, the start date of the expedition was postponed indefinitely. "A trip to the Caucasus is hardly possible in the foreseeable future." But at the same time, the SS leadership ordered that the team be retained to carry out the Caucasian mission, for which in the future it was supposed to allocate units of the SS divisions Hohenstaufen and Frundsberg.

Already in January 1943, literally on the eve of Himmler's order, Schaefer surrendered command of Sonderkommando K. Apparently, he had already received some instructions not to continue preparations for the expedition. Schaefer and Beger took the collapse of their plans very painfully. "With such difficulty, the team that was composed was actually disbanded at the moment when everything was ready for the start of the expedition." In a conversation with Egon Vorauer, an employee of the Imperial Ministry for the Occupied Eastern Territories, Beger showed deep disappointment, which was characteristic of almost all employees of the Ahnenerbe. Beger sadly said that "the current situation at the front, unfortunately, put an end to the plans that were nurtured by the whole decade".

It is difficult to say whether the Heritage of Ancestors employees believed that this project would ever be resumed. If they expressed such an idea in correspondence, then it was just a desire to believe in the victory of Germany. Opportunities for re-

The "liberation" of the Caucasus by German troops was actively discussed in the "Ahnenerbe" almost until May 1943. The official correspondence spoke of operational measures that would allow the expedition to start in a matter of days. But Himmler's refusal of the Caucasian expedition again raised the question for many members of the Heritage of Ancestors: what could be done to avoid being drafted into the army? Many of them really feared that, despite some privileged position in the SS, they would be sent to the front. The fears were not in vain.

Schaefer managed to avoid being drafted for two reasons. He decided to follow a very cunning tactic in this matter. From the very beginning it was clear to him that he would not be able to provide "booking" for all his employees. For this reason, the next day after receiving a letter from Himmler, he writes a reply message. In it, Schaefer said: "I thank you for instructing me to lead the remaining members of the Sonderkommando Kavkaz. For many days I was haunted by the thought that a lot of young energetic people are idle. I thank you from the bottom of my heart that I can use these people in case the project is resumed." But with the soldiers allocated for the expedition, Schaefer could part without unnecessary hesitation. He tried unnecessarily not to use his connections.

As a second way to continue his research activities, Schaefer chose a rather free, but at the same time, literal interpretation of Himmler's order. He decided to hide behind the name of his working group "Sonderkommando K". Even if the Caucasian expedition could not take place due to the defeat of the German troops in Stalingrad, this did not at all mean the cessation of the activities of the team itself. At every opportunity, Schaefer could refer to the secret project of the Reichsführer SS. Indeed, Himmler ordered the preparations for the Caucasian expedition to be stopped, but he did not dissolve the Sonderkommando K itself. Schaefer could continue to engage in racial or technical research. Both of them fell under the definition of Himmler's "secret assignment".

As a result, after the general mobilization of the personnel of the humanitarian departments of the Ahnenerbe, the Mittersill castle in Pinzgau became the center of the SS research society. At the same time, the Sven Hedin Institute for Central Asian Studies headed by Schaefer was used by him only to continue his academic career, which also allowed him to continue his research to a certain extent. After the opening of the Sven Hedin Institute in January 1943, Schäfer was constantly involved in activities such as lecturing or leading seminars. It is noteworthy that the cancellation of the Caucasian expedition and the founding of a new institute in Munich took place almost simultaneously. Perhaps this was not just a coincidence. Schaefer already

has long nurtured plans to create its own research structure. But what is striking is the fact that he stepped up the propaganda of his own achievements at the very moment when the further activities of the Sonderkommando K were threatened. The screening of the film to Sven Hedin, as well as the very appearance of the Swedish traveler at the opening of the Munich Institute, caused a great response. Schaefer hoped that by properly organizing the work with the public, he could avoid wholesale mobilization among the staff of his department.

But when it turned out that Sonderkommando K had not been completely disbanded, and Schaefer and Beger received a kind of carte blanche from Himmler to carry out further research, Schaefer could no longer (and probably did not want to) be associated with the University of Munich. In the summer semester, he was supposed to give students a course of lectures on "Eurasian Zoological Topography". But literally on the eve of the start of a new academic semester, Schaefer turns to the dean of the Faculty of Natural Sciences at the University of Munich with a request to release him from lecturing. In his statement, he gave the following justification: "Currently, along with research at the Sven Institute

Hedin, I am fulfilling the order of the Reichsfuehrer SS to prepare an expeditionary group from the Sonderkommando K. It turned out that, as the leader of this team, I would be obliged to stay at the place of preparation of the expeditionary group (Glabakhtal - Salzburg). Enlisting in the Wehrmacht will not allow me to read the course of lectures planned for the summer semester. Therefore, I ask you, Mr. Dean, to release me from these training events." In general, it was not possible to find out whether Schaefer really lectured at the University of Munich or was only going to do it for opportunistic reasons. During interrogations after the war, he claimed that the lecture was carried out directly in the Mittersill castle. In May 1944, due to the massive bombing of the Bavarian capital, the central offices of the Sven Hedin Institute for Central Asian Studies were finally transferred to this castle. As a result, Schaefer never managed to make the university career he had dreamed of all his life.

If we talk about Sonderkommando K, then, despite the fact that she never went on a trip, she was still a very significant expeditionary project. In a large number of participants and an incredible amount of equipment, the vain ideas of Schaefer and Beger found their expression. Until now, it has not been possible to find out what the true goal of the planned Caucasian expedition was. Only one thing can be said with certainty - this goal was of a pronounced ideological nature and was very important personally for the Reichsfuehrer SS Heinrich Himmler. In fact, "Sonderkommando K" was the last major project of Ernst Schaefer.

Instead of an afterword

Final at Mittersill Castle

The scientific activity of the Ahnenerbe, connected with covert operations, played an evil trick with Schaefer at the end of the war. When the Ancestral Heritage Center moved to Mittersill Castle, bad rumors spread among the local population. While the Ahnenerbe had to prove its right to continue research projects during the war, the area around Mittersill was becoming unsettled. As a result, Schaefer had to act as a public relations specialist. On Christmas Day 1944, he was forced to send holiday greetings to the local Catholic community. This step alone indicates the difficult conditions under which the Ahnenerbe employees in Mittersill had to work. In the months leading up to the end of World War II, Schaefer had a lot of power in his hands. He was not only the head of one of the largest departments of Ahnenerbe and the entire natural science sector in this organization, but also the director of the Sven Hedin Institute for Central Asian Studies, and also the actual commander of Sonderkommando K, which never officially ceased its activities. Although Schaefer congratulated the Catholics on Christmas, he himself celebrated the winter solstice, which was part of the National Socialist calendar of celebrations. On this occasion, Schaefer delivered a speech that looked more like a report.

His speech was divided into two parts. "We act and create from an inner source. But still, we place our aspirations and our work for the good of our community, for the good of German culture and our German people. The longest night of the year is approaching again. And it makes us yearn for the sun. But we believe in the victory of the sun, and this faith in the victory of light over darkness must be strengthened in us when we light candles in the silence of our old castle. The lights on the green branches should build a bridge to our hearts, to our comrades fighting at the front, to all the people of our Motherland. Thus, this is the hour of turning to the true power of creation ... just as for the Germans, a candle was once a symbol of the triumph of light over darkness and cold, so the swastika will become a symbol of our victory, great perseverance and courage. In this speech, Schaefer uttered a whole set of slogans and phrases beloved by the National Socialists. Maybe he just wanted to give

confidence to their employees, who looked with horror into the future, but in the end they got some kind of oath of allegiance to the Third Reich. Schaefer turned from a scientist and ambitious researcher into a preacher of the National Socialist faith.

In the second part of his speech, Schäfer listed the research projects that he and his collaborators were working on at Mittersill Castle. In this part of the speech, he attacked the rumors that hovered around the castle: "They say in the valley that everything we have done here is just a disguise, that the Fuhrer's headquarters has been transferred to our castle. Rumors have reached my ears that there are secret things going on in Mittersill Castle. They gossip there that too many women work for us, that our young employees are hiding in the castle from being drafted to the front, while peasant children are fighting to the death with the enemy ... The list of these rumors could be continued for a very long time. I dare to assure you that most of them are ridiculous fabrications... I have no desire to prove anything to those who dissolve them. I'd rather stay here with my friends. I have other means to stop the flow of filth that has fallen on us." Schaefer didn't just make excuses, he threatened the locals! Undoubtedly, the tense relations between the Ahnenerbe employees and the local residents were the result of the fact that Himmler, and after him all his "paladins", tried to make a secret out of every operation, from every project. Personal grievances were added to the unflattering opinion about the "alien SS men". The local population could not look at the rather prosperous life of the new owners of the castle without envy and irritation. The population of Germany in those days was generally inclined to spread rumors about the secrets of the SS. In a particular place, they turned against the inhabitants of Mittersill Castle. Since the discontent of the population was constantly growing, it made sense for Schaefer to take care of the security of the castle and his institute. The fact that the SS rank, Himmler's "favorite", was forced to speak to some embittered peasants, clearly showed that the problem required prompt intervention.

Commenting on individual research projects, Schaefer emphasized the ideological element. Speaking of the "Heritage of the Ancestors", he defined his organization as a scientific and combat instrument that "should prevent Germany from sliding into the abyss of plague Bolshevism during the greatest cultural struggle in the history of mankind." And immediately Schaefer turned to praising Heinrich Himmler, who, in his opinion, "fully carried the burden of responsibility both to the people and to the Fuhrer." "He helped," Schaefer continued, "to give the German man his inner form, which, spiritually, morally, and intellectually, guarantees us not only a military victory over the enemy, but will also allow us one day to find the long-awaited peace." Listing the Ahnenerbe projects, he focused on his own research. So, for example, he mentioned the institute in Lannach, attempts to develop a new breed of horses, as well as the Imperial Institute (!) named after Sven Hedin. Schaefer also mentioned the existence of Sonderkommando K. However, he did not go into details of her activities. But he did not fail to mention that she, as an official authority of the Waffen-SS, obeyed directly the orders of Reichsfuehrer Himmler. Schaefer specifically alluded to the secret nature of the team, "whose activities were of exceptional military importance." But he preferred to remain silent about racial studies.

The more obvious it became that Germany would lose the war in the coming months, the more persistently Mittersill tried to find an excuse for its own activities. It is possible that it is

therefore, the arrogant researcher nevertheless decided to condescend to ordinary peasants. After the Red Army and the Allied troops appeared on the borders of the Reich, the castle preferred to stop all relations with the SS structures, including the board of the Ancestral Heritage evacuated to Weischenfeld (Upper Franconia).

Expecting the inevitable defeat of Germany, the Ahnenerbe employees who were in Mittersill were completing the sorting and examination of materials brought back from the Tibetan expedition of 1938-1939. It was not ruled out that they could be useful in the preparation of scientific materials. Actually, there were not very many people working at the Sven Hedin Institute at that time - seven employees and two secretaries. Despite the termination of contacts with the University of Munich, Schaefer continued to receive the money due to him almost until the very end of the war. Every year, 230,000 Reichsmarks were allocated from the imperial budget for all institute costs, including the payroll. Exactly the same amount was included in the budget for 1945. But in order to get this money, Schaefer still had to at least occasionally get out to Munich.

In April 1945, American soldiers approached the Bavarian capital. Schaefer was just in Munich. He tried to get money so that even in this critical situation, his institute would continue to work. He was let down by what at one time helped make a career. Schaefer was an SS officer, and therefore "automatically subject to arrest." Soon a new government was established in Bavaria. Mittersill Castle was taken over by a certain Willy Rickmer. It is noteworthy that the extensive collection of Asian exhibits and the Schaefer collection were removed almost immediately.

Ernst Schäfer spent the following years in an internment camp. Then he was transferred to Nuremberg, where the trial of German war criminals was to take place. Schaefer was not among the defendants, but was a witness in the case of Friedrich Flick and other German industrialists who were part of the "circle of friends of Heinrich Himmler." Schaefer would later describe his time in custody in the darkest terms. During interrogations, he pretended to be a "latent" fighter of the Resistance, who, at every opportunity, tried (of course, if circumstances allowed) to frustrate the plans of the SS leadership. In fact, he only wanted to do science, but he had to protect his employees. At the end of April 1948, during the denazification trial, Ernst Schaefer was qualified as a "fellow traveler", who served his due time in the camp. During the process, a lot of letters came to the judge's name. They were written by friends and acquaintances of Schaefer. Among them were former employees from Mittersill and classmates from Göttingen. All of them stood up for the researcher, testifying that from the very beginning he had a very negative attitude towards National Socialism.

This support has not been redundant. The fact is that during interrogations in Nuremberg, Allied investigators characterized Schaefer as "an unceremonious German aggressor and an ardent Nazi hiding under the mask of science." After the war, such characteristics were very unsafe. The situation was to some extent corrected by the well-known figure of the Resistance, the Austrian scientist Heinrich von Ficker, who assured the tribunal that Schaefer treated very well the "interpreters of the Bible" sent from the concentration camp located near the Mittersill castle (as in Germany at that time they called "Jehovah's Witnesses"). Even during their stay in the Ludwigsburg internment camp in 1946, where Schaefer was under the name of Hermann Kampleder, his former employees Helmut Hoffmann and Völkmar Vareschi voluntarily made a statement, which in those days was equal to the testimony given under oath. They described their former boss as a "skillful opponent of Nazism", who constantly lived on the "volcano", but, risking his life, still helped young scientists. During the hearings of the denazification commission, a letter was presented by a certain Gred Heinrich, who lived in Poland until 1939. The author of the letter defended Schaefer, confirming that the researcher used his position to save him from Gestapo and SS raids. Help was provided to the fugitive, despite the fact that they only met a couple of times at Stresemann's Berlin apartment.

Defined as a "fellow traveler of the Nazi regime," Schaefer left the camp on April 29, 1948, the same day that the denazification commission effectively acquitted him. However,

some time later, this decision was tried to refute. But this time, Schaefer managed to get his case retried in Lower Saxony, where he moved with his family. The next trial ended with the fact that Schaefer was classified as a "researcher of Tibet", who cannot be infringed on his rights. However, the court still recognized that Schaefer supported the National Socialist regime, but because of respect for his work and his name, he was released. The court believed that this should have been done, even if the public insisted otherwise. However, in this regard, Schaefer was all calm. "From verified sources it became known that he resisted the SS, helping individuals who were persecuted for racial or political reasons."

In general, there is nothing surprising in the fact that Schaefer, who aspired to a scientific career, joined the SS for opportunistic reasons. It is possible that for the same reasons he decided to "become" a member of the Resistance. In written sources dating back to the period before 1945, not a single document has been preserved that could prove the oppositional activities of the scientist.

Fearing to stay in Germany, in 1949 Schaefer and his family moved to Venezuela. The government of this country itself offered him to move to Latin America for several years. As a result, Schaefer settled in a villa near the former summer government palace in Rancho Grand Park. There he was mainly engaged in the study of the world of birds: the ornithologist finally took over in him. But in his work, he was never able to abandon the "total principle." He did not study individual species of birds, but the cumulative influence of the ecological environment on the animal world. In 1954, Schaefer, as a passionate and skilled hunter, received the former Belgian King Leopold. A friendship developed between the two exes. Schaefer became his personal Jägermeister. The idyll did not last long. In 1959, rumors leaked to the press that the Belgian monarch, overthrown by the Germans in 1940 from his throne, was financing a retired SS man. Schaefer was forced to leave Belgium, where he moved from Venezuela, and headed back to Germany. At home, he tried in vain to continue his scientific career. The doors of the universities were closed to him. As a result, until the very retirement, a talented researcher had to earn extra money as a caretaker of the natural science exposition at the Hannover Land Museum (Lower Saxony). He repeatedly tried to escape from poverty by publishing books about Tibet on the eve of his death, but all of them were not very popular. They started to forget about him. They did not even consider it necessary to enter into discussions with Schaefer about the circumstances of the Tibetan SS expedition of 1938-1939, about the Ahnenerbe and about the Sven Hedin Institute. In many ways, all publications were shrouded in a romantic halo that was inherent in all adventurers. Over time, experts began to find a huge number of interesting ethnographic details in his notes and publications. As the horrors of the war were removed, the name of Schaefer became more and more firmly included in world Tibetology.

Other members of Schaefer's department were fortunate enough to continue their scientific careers. So, for example, the young researcher Helmut Hoffman, who studied the problems of linguistics in Mittersill Castle, after the war became almost the ideal of German Tibetology. Bruno Beger, thanks to Schaefer's wife Ursula, was able to avoid arrest for some time. In the 1950s he tried to return to the study of Asia. But his reputation prevented him from continuing scientific research almost until the 60s. But still, Beger, unlike Schaefer, managed to make a scientific career, though not brilliant. The relations of the former members of the Tibetan SS expedition remained strained until the end of their lives. Both of them accused each other in absentia, but for security reasons did not

take their arguments to the public. While Schaefer was working in Venezuela, Bruno Beger, supported by his teacher Ludwig Ferdinand Klaus, in 1952 (that is, only four years after leaving the camp) in Bonn was able to convince the Ministry of the Interior of the need to continue the study of Tibet. During the "examination" by the Americans of Mittersill Castle, several thousand unique exhibits were taken to the United States: books, manuscripts, ritual objects, utensils, clothes, etc. Through the efforts of Beger, some of these Tibetan finds were returned to Germany. Now they are mostly in the Munich Museum of Ethnography and in the Bavarian State Library (if it was about books and manuscripts).

After returning from the US, many of these items were in a deplorable state. For their conservation and restoration, it was necessary to urgently create a "Tibetan Institute". Under these conditions, the Ministry of the Interior began to make inquiries about the work carried out within the framework of the Sven Hedin Institute for Central Asian Studies. Many scientists began to warn officials against supporting Bruno Beger, as "we could talk about the revival of National Socialist science." Many years passed before Bruno Beger ended up in the dock. He was imprisoned in 1970 for aiding and abetting the murders at Auschwitz. But the irony was that Bruno Beger far outlived his former boss, Ernst Schäfer, who died in 1992.

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APPLICATION

The first report on the German expedition of Ernst Schäfer to TIBET 1938-1939 under the patronage of the Reichsführer SS[68]

Sikkim as the base of the expedition

There is no doubt that Sikkim, the dreamland, is one of the most beautiful places on earth. It is located in the middle of the Himalayas, it has both the tropical jungle of the virgin forests of India in the south, and the steppe regions, devoid of any vegetation.

life in the north. Sikkim borders on the west with inaccessible Nepal, and on the east with unexplored Bhutan. The climate in it ranges from unbearably hot tropical valleys

Terai[69] to the unimaginable ice peaks of Kanchenjunga. This area combines all living spaces: the tropics of forests untouched by civilization, the subtropics, abounding in various orchids; a temperate zone with light birch trees and gloomy spruce forests, which reminds of our Motherland, thickets of rhododendron stretching for many kilometers, covered alpine meadows, empty rock crevices and, finally, eternal snow. Hardly any country in the world can compete with Sikkim in the richness of colors, the abundance of forms of flora and fauna, which lies in the shelters of mountain labyrinths.

During the monsoon season, which lasts from June to September, millions of blood-sucking leeches and other reptiles crawl out of the jungle like a plague. Sikkim is turning into hell. Then the frightened natives tremble, fearing the wrath of the mountain spirits, which bring down avalanches around Kanchenjunga, the supreme ruler and deity of this country. If you go deep into the jungle, the path will be blocked by muddy streams of mud, landslides will occur everywhere, bridges will be demolished, and houses will be washed away, even the highway that stretches from the Tees valley to Gangtok, the capital of those regions, will be blocked in these months by debris and debris. Continuous downpours turn small mountain streams into raging streams overflowing their banks, and the main water artery of these regions, the river Tista, which pierces the Himalayas in a northeast direction, becomes a thundering monster. We experienced the horror of the monsoon rains as we crossed the Himalayas in June-July 1938 to pitch our tents north of the frozen mountains that form the natural boundary between rainy, tropical Sikkim and dry Tibet. When the horror of the monsoon rains ends by autumn, the mountain world of Sikkim appears in all its grandeur and splendor. Giant mountains, clad in snow armor, rise above the richly dark jungle, whose glaciers sparkle like crowns. In May there is a time when you can see the fabulous splendor of blooming rhododendrons stretching for miles in the jungle. There are at least 30 species of them in Sikkim alone.

Even in the fauna of this small country there are the most unheard-of contrasts. In the south, a cunning tiger sneaks through impenetrable virgin forests entangled in lianas to tear apart the timid Sambar deer. At the same time, in the north, the flexible snow leopard hunts blue sheep in the eternal snows. And the boundless steppes, stretching from the limits of the ice barriers to the very "roof of the world", tremble under the clatter of the hooves of the magnificent kiangs, the most beautiful wild horses of Asia.[70]

Just as the world of animals and plants that differ sharply from each other is colorfully mixed and compressed into one small living space, the people of Sikkim are also mysterious and bizarre in their essence. From a racial point of view, we can distinguish three different ethnic groups. Firstly, we are talking about the alleged indigenous population of the Sikkimese mountainous regions - the Lepchas, who once owned all of Sikkim, but due to their weak biological stability, were forced out to the most remote mountainous regions. Of all the racial groups living in Sikkim, the Lepchas are the most ancient, and therefore their mental abilities, as well as material culture, are at the most primitive, low level. They are very superstitious. Their religion is a complex mixture of archaic spiritual ideas and belief in spirits, which only superficially, through the influence of Buddhism, could acquire some finished form.

Secondly, we must mention the Sikkimese Bhutia. They have Tibetan roots, but in terms of racial characteristics and cultural level, they do not actually differ from the Tibetans. At present, the Sikkimese Bhutia, to whom the royal family itself belongs, are the true masters of the country. The noble families of this nation not only

own most of the real estate in the country, but also have a dominant influence on the primitive people of the wild forests - the Lepchas. Among the local Bhutia nobility, the tradition of marrying Tibetan girls is widespread.

Along with the relatively small number of Hindus who, along with the Bengalis, entered this country as traders and entrepreneurs, the vast majority of the population consists of Nepalis, who make up about 80% of the inhabitants of Sikkim. Partly Indo-Aryan, Partly

Mongoloid Nepalese are a highly developed people both spiritually and biologically. Their soldiers, the slanted-eyed Gurkhas, are brave warriors who have kept the Bhutia alive for many centuries. Compared to the more Mongoloid Bhutia, the Nepalese are more zealous, undemanding and rude. They are real pioneers who, as peasants, were able to capture almost all of South Sikkim. Tensions between the Bhutia and the Nepalese are explained not only by economic and economic problems, but also by questions of faith. The Nepalese are Hindus and the Bhutia are Buddhists. As long as the Anglo-Indian government of Sikkim tolerates its semi-independent position and allows it to control its own foreign policy, there is little reason to fear open political and military conflicts between these two ethnic groups.

In the middle of the last century, British-Indian interests spread to the Himalayas, which Warren Hastings aspired to. British politicians sought to ensure that Tibet became a natural barrier to the increasingly expanding power of the Russian tsar to the southeast. Tibet, as the highest country in the world, was to become either a vassal or an ally. The elongated territory of Sikkim connects the hot Bengal jungle with the high mountain steppes of Tibet. In the east, mountain passes at an altitude of almost 4600 meters lead through Chumbital to the south, directly to the lamaist country. From time immemorial, formally independent Sikkim was part of Tibet that lay far to the south. The realization of British interests in Central Asia was facilitated not only by the central position of Sikkim as the entrance gate to Tibet, but also by the close relationship of the Sikkimese and Tibetan dynasties. The obstruction of trade, the introduction of special customs duties, the robbery of English merchants, the murders of some British citizens and, finally, the open confrontation between the British and the then Maharaja of Sikkim forced the British to conclude trade agreements, economically develop this wild mountainous country, buying up the most fertile lands in the south of Sikkim. As a result, England acquired not only a strong ally in the realization of its ambitions in Central Asia, primarily concerning Tibet, not only magnificent lands from Siliguri to Kalimpong and Darjeeling, which are known throughout the world, but also was able to implement an extremely promising plan of the British-Indian tea production. Darjeeling is also known as the flying seat of the Bengali government, a haven for white women and children who hide there from the deadly hot climate of the Indian valley and Calcutta, seeking salvation and refreshment from both the miasms and diseases of India and the terrible cold of the Himalayas.

On the eve of the advent of the twentieth century, Darjeeling turned into a magnificent resort, which is constantly visited by the Indian government, further strengthening its relationship with Sikkim. Forced friendships began to develop even more actively when the Maharaja of Sikkim was provided with a benevolent consultant, which allowed the ruler to independently put pressure on the Tibetans and the Lhasa government.

Tibet's cultural and political relations with China, and to a lesser extent with Russia, were a cause for alarm in India. These fears intensified when all proposals of the British, which implied rapprochement with Tibet, were ruthlessly rejected. The British tolerated this attitude long enough, until the insults to the Tibetan government crossed all conceivable and inconceivable boundaries. The lack of a proper response may have led the Tibetans to think about the sweetness of the British position. Letters that the Viceroy

India sent him to His Holiness the Dalai Lama, they returned six months later and still not open. This was the last straw that overflowed the cup of patience. Soon, Colonel Francis Younghusband^[71] with a well-armed army, consisting of regular Indian soldiers, after a long wait at Kampa Dzong, where the Tibetans blocked the entrance to the valley with a huge boulder, entered the territory of Tibet. The armed resistance of the desperately fighting Tibetan detachments was almost immediately broken, since the British Expeditionary Force was incomparably better armed. In 1904, the colonel triumphantly entered Lhasa, where a sealed treaty was concluded in the Potala, the huge residence of the sacred ruler, which settled relations between Tibet and British India. The agreement is valid to this day. Despite the fact that the Dalai Lama, on the very first night of the British entry into Lhasa, fled to

China, the Tibetan government subsequently became convinced of the friendly intentions of the British. The sacred ruler proceeded to his old residence, the Potala, where he lived in peace for several years in religious and political affairs.

However, in 1910, the Chinese, under the leadership of the young, ambitious and very unceremonious General Zhao Er Feng, invaded Eastern Tibet through Szechwan, drove back the hastily formed Tibetan detachments to Kham and began to burn the monasteries. Despite the harsh climate, they were able to capture the areas of the Yangtze, Mekong and Salween. The Chinese intended to reach Lhasa and fulfill their long-standing geopolitical dream, so suddenly destroyed by the Younghusband Expeditionary Force. The leaders of England and India were in a state of shock. They were not able to believe in the fact of the vigorous capture of Tibet by the pampered, and, as they believed, unfit for war, Chinese. The British appeared puzzled, but preferred to stick to the old wait-and-see tactic: "Wait and see!" And then there was a revolution in China. The Manchu dynasty was overthrown. Zhao Er Feng, now viceroy of Sichuan, remained loyal to the emperor. But he was in Tibet, too far away from the fighting. His soldiers rebelled. As a result, with the help of the British authorities, they were evacuated through Chumbi and Sikkim to British India. Zhao Er Feng's power was shaken. He fled this inhospitable mountainous country. In an unparalleled march through the Tibetan desert landscape, he headed east, raised a new army there, and then captured Chengdu, the capital of Sichuan province. But there he was surrounded on all sides by the revolutionary forces of the young republic and was eventually arrested. A few hours later, one of the most talented generals of the Chinese Empire was executed in the market square of Chengdu with a large crowd of people, under the curses shouted out by the Republicans. When I was on my way to Litang in 1934 along the path that Zhao Er Feng had once tread, I was shown a photograph of a Tibetan queen. She attended the execution in Chengdu. When people pulled off the headless body of the usurper, she stepped on him with her foot.

Since that time, there are no clear boundaries between China and Tibet. The inevitable result of this is guerrilla actions and bandit raids, which I myself had to face more than once during my years of travel. Even English mediation could not stop the devastating Chinese raids on Eastern Tibet.

To understand the political relationship between India, Tibet and China, it is very important to consider the strategic position of Sikkim. This small country, deep in the Himalayas, played a very important role in all these turmoil. Anyone who mistakenly claimed that Sikkim is a transit country is to blame for everything that has been happening over the past 50 years in the Asian space from the Indian Ocean to the China Sea. When General Zhao Er Feng was approaching Lhasa, the Dalai Lama, seized with fear that he would be captured by the advance detachments of the Chinese, fled. His path to this

once lay through Sikkim and Darjeeling, which he followed until he found protection and patronage from the British. Only when the horrors caused by the Chinese occupation of Lhasa receded did the Dalai Lama, having convinced the British, with their consent, again set off through Sikkim to the Tibetan capital. In Tibet right now, a struggle for power began between two "living deities": the Dalai Lama and his opponent the Panchen Lama (or Tashi Lama), whose residence was located in Tashilumpo. This confrontation ended with the flight of the Panchen Lama to China in 1924. The Dalai Lama died in 1933 in Lhasa. After the death of his rival, the Panchen Lama in 1937 wished to return to "the land of the great mountain glaciers." But some time later, the persecuted god-man died in Zhekundo in the upper reaches of the Yangtze, before he could enter his native land. Even "living Buddhas" cannot hide from death. However, the souls of these high priests still continue to soar over the mountains of Tibet. The Indian government troops stationed to protect the British representatives at Yatung and Gyantse hesitate to fire a single shot as they await the Dalai Lama's resurrection in a small child to be found by the Tibetan lamas. The English arrogantly scoff at this tradition. Although armed, they remain guests, alien to this country.

In this case, perhaps, only political officers, these old colonial warriors, skillful diplomats and connoisseurs of the souls of the Tibetan people, can really defend the interest! England. However, they allow the Tibetans to follow the path commanded by their medieval mysticism: "Wait and see!" The Maharaja and (by the grace of the English) King of Sikkim is a short, middle-aged man. But influential Britons told me that he had iron oxen and seething energy. He leads his easy earthly existence in a high palace, lost in the jungle on the slope of one of the mountains of Gangtok. From reliable sources it became known to me that his family comes from the East Tibetan province of Kham, where the most freedom-loving, but at the same time the wildest tribes live, who live in robbery. Perhaps the mild subtropical climate of Gangtok over many generations affected the character of the local rulers, as we found that the Maharaja was a peace-loving and even indecisive person. He, like a faithful Buddhist, meekly put up with the difficulties that we gave him during the hunt, shooting animals for our zoological collection. He walked along the path and only covered his eyes with his hands. In this regard, I am very grateful to him. I found a strange contradiction in the fact that the personality and greatness of the Maharaja was supposed to be symbolized by the wild, grinning, warlike Tibetan god Shagdor. Only when one of the five "Secretaries of State of Sikkim" bowed in deep reverence to his ruler, his forehead almost touching the ground, did I notice an imperious gleam in the eyes of the Maharaja, hidden under round dark glasses. At this time, I saw the manifestation of times long gone. Be that as it may, we, as official guests of His Majesty, had a great time. I recall with particular pleasure the evenings when the Maharaja in his palace told me about the supreme deity of Kanchenjunga and about the mysterious Bigfoot "Migyu", in whom he sacredly believed and who was once supposed to bring terrible misfortune to Sikkim. His Majesty stated this in all seriousness.

The Maharaja of Sikkim impressed me as a completely normal and in some way not very confident person. Probably, I did not have the opportunity to get acquainted with his main character trait. The locals believed that with a wave of his fragile hand he was able to stop the storm and disperse the thunderclouds. I myself did not dare to ask this question to the Maharaja. But one of his ministers, who attended an English college, winked very slyly when I asked him about it.

In order to describe the balance of power in Sikkim, it is important to note that the predecessor of the current Maharaja, who studied in England and was very capable

man, tragically died literally after his entry into power. The circumstances of his death were very mysterious and mysterious. I have heard many stories about the death of a ruler loved by the common people. But no one was able to tell something specific. In any case, it can be stated that the Sikkimese nobility strives (for obvious reasons) for progress. Evil tongues in Gangtok claim that the current Maharajah does not touch any dish without first giving it to some valet to try it. Only then does he start eating. Others argue that even a maharani (queen) should not prepare any food for her master and husband. But we haven't seen anything like it.

Now Maharajah and Maharani live separately from each other. There is, in fact, no reason for this, since the Tibetan predictor, who must draw up a horoscope on the eve of each marriage, issued a prophecy before the royal wedding that His Majesty would have six children, but Her Majesty seven children.

The Maharani is now on an almost year-long pilgrimage to Lhasa. There are her family properties. On the way back, she informed her lord and master that she was in a position and ready to give life to the new Dalai Lama. But nothing came of this venture, since a girl was born to the Maharani. Sikkimese princes and princesses are lovely children, pretty, with impeccable manners. Partly they are brought up in Kalimpong, in British Bhutan, partly in the English schools of Silma.

The official state religion of Sikkim is Buddhism. Hinduism, which is ubiquitous among the Nepalese, is not taken into account in any way in the conduct of public policy, it is not funded from the treasury and does not receive any other financial support. However, many signs point to the fact that Buddhism in Sikkim was established not so long ago. This religion arrived in Sikkim not from India, as throughout Asia, but already from the north, when Lamaism gained a foothold in Tibet.

There are many sects in Tibetan Lamaism. The most influential of these is the yellow, "reformist" Geluzhpa sect, which has a strong presence in Central Tibet, while the "orthodox", red Nimapa sect has adherents predominantly in Eastern Tibet. In contrast to the predominance of the yellow sect in southern and central Tibet, due to the proximity of Lhasa and Shigatse, in Sikkim we find an exclusively old form of Lamaism. Therefore, it goes without saying that the family of the kings of Sikkim brought their religion from Eastern Tibet, which got there after a long historical journey. The main difference between these two sects is that. that adherents of the yellow sect should follow a more strict lifestyle, and monks should observe the principle of ritual celibacy. Supporters of the red sect feel much freer. In a strict sense, there is not even a mandatory celibacy here. This cult is more associated with belief in spirits and demons, which is very tightly intertwined with each other. The Red sect is a more archaic form of the lamaist religion.

Despite the fact that the difference between the two directions is purely dogmatic, relating only to individual saints and Buddhist treatises, which in everyday life can hardly be noticed by an ordinary Tibetan, the religious ceremonies of the sects differ greatly from each other. It is interesting, at least from a geographical point of view, that the red sect, associated with the cult of demons, the publication of unclean spirits, animism and shamanism, dominates in those areas where the environment with its demonic forces dominates a person: labyrinths. In the lowlands and in more open spaces, where the rigidity of nature is more clearly visible and there is the possibility of its natural interpretation, supporters of the yellow sect predominate. At a time when every year

the deity of Kanchenjunga descends to the people from the throne of the "five sacred peaks of eternal snows" in order to give them strength and his blessing, and in return to accept the glorification of mankind, lamas gather in the Gangtok temple. They carry in a solemn procession a gilded statue of the god Chamba and one hundred and eight scrolls of the lamaist encyclopedia through the evergreen streets of the capital. Stylized Buddhist music sounds in a hard rhythm. Lamas bring, surrounded by one hundred and eight scrolls, the coming deity covered with a screen back to the temple. War dance of the gods

In September, on the fifteenth day of the seventh Tibetan month, when the horrors of the monsoon rains ended, providence itself came to meet us. On a large spacious square in front of the temple, which is located near the Maharaja's palace, we saw the "war dance of the gods" - one of the most impressive and beautiful ceremonies of Buddhist Lamaism, which takes place on a grand scale and pomp. The most beautiful mask worn by one of the dancers symbolizes the deity of Kanchenjunga. Ritual dances of a group of lamas dressed in red clothes and yellow mitres are accompanied by the sounds of bells, flutes, pipes, and drums. Wild and completely insane music constantly sounds above the site, which breaks up to the sky. This whole wonderful ceremony is led by the abbot of the ancient Pemayangtse monastery, covered with many legends, which is located in the mountains near Gangtok. It is believed here that the Sikkimese were born of the holy sorcerer Padma-sambhava.[72]

Above, at the edge of the forests, thousands of azure gentian bells crawled out of the ground at night, edelweiss stars sparkled in all their splendor, and fog thins in the dull coniferous thickets. The rainy season is ending. This is exactly the time when the patron deity of Gangtok is expected to "arrive" for a big celebration. Already in the Sikkim mountains, we are overtaken by the invitation of the Maharaja to take part in the big dances dedicated to Kanchenjunga.

Pious lamas quietly and diligently mutter the prayers that the great Buddha said many centuries ago. With stoic calm, thousands of fanatical monks in long, flowing robes sit and meditate. They long for eternity and have renounced this world.

Tens of thousands of men and elderly women, hunched over from old age, turn prayer hand mills in the same rhythm, in which sacred signs are hidden. Countless peasants descended from the mountains repeat with barely moving lips in the hope of happiness the prayer formula: "Om mani padme hum (We praise you, O jewel in the lotus bowl)." Resignedly they rely on their fate. For several months they bore the burden of cares beyond themselves, when the mountains of their master were hidden and only the roar of avalanches announced to them that the gods were still alive.

Through the clefts of the Himalayan mountains, at a dizzying height, the last rain clouds are still visible. The witches of the mist rush past the cliffs and rocks, spurring the rain clouds so that they pour one last time into the dense thickets of the forests. At this time, not a single prudent European would dare to enter the labyrinth of rocks of the largest highlands on Earth. However, we appear there, in the midst of the divine nature saturated with the forces of the elements, and we want to go even further, even higher.

We got in trouble. One of our loyal Sherpas[73] nearly fell off a cliff. They managed to save him. In the evening, when the last rays of daylight have already gone out, I sit with my head propped up and meditate. Dinner is over and my buddies are back to work. Wiener sat down opposite me. He must be having the same feelings as me. However, like any person who realized the value of life. All thoughts revolve around one thing: what is human life, and on what small circumstances does it depend?

I hear the slap of bare feet behind me. Penei, the head of our Sherpas, the cook and another porter have quietly entered and are looking at me with large eyes, as if enlarged with horror. We have already seen how Peneus, sitting right on the ground, leafed through our books. Now he held out books written by the English. The cover of one of them depicts a scary mask, the other shows an avalanche. I read the title of one book - "Kanchenjunga, mountains and gods." All three of them start talking in unison.

I like their determined look and quiet language. But what they say is a bitter accusation to me. They claim that great misfortune awaits us, since we do not believe in Kancha, the terrible god of wild Sikkim, who holds the fate of people in his icy fingers. Therefore, today Kanchenjunga sent us bad luck, since we were pagans. When they say the last phrase, I understand that the native team is hesitant, that a riot may break out. I tell one of these children of nature that we also believe in a great Buddha, in the soul of the world and in God. We believe, as they do in Kancha, as part of the all-powerful nature. Therefore, we, as one big family, must either go towards life or face death together. Today's trouble and favorable outcome are only signs that God and Buddha want to experience

us whether we are brave enough.

They were satisfied because they needed support. When we all sat down the next evening and began to talk about the future, Peney assured us that we can cut them all to pieces, but they will stand behind us like a mountain as long as at least one of the Sherpas is alive. Barasahib[74] can be sure of them. Kanche is not only one of the highest mountains in this country, but also the personification of a demon who is a deity and a villain at the same time, it all depends on whether he is in a good or bad mood. It depends on whether people suffer or prosper. The outcome of our expedition depended on this. The natives believe that Kanche is a giant watchman. His head is on Everest, his body is in Kanchenjunga, and his legs are stretched along Siliguri in the Indian valley. During the monsoon rains, this fearsome giant sleeps softly on the clouds. Woe to that person who, through bewilderment or through negligence, wakes him up. Then the sky opens up, the mountains rage, the hail destroys the harvest, and all the results of the summer labors of the peasants are washed away by floods. That is why lamas constantly pray. They glorify Kancha in every possible way. They try to muffle his terrible music in the mountains and on the plains, doing everything possible to appease the giant.

Lamas do it for weeks on end. Trumpets sound day and night, and the dull sound of drums rushes from lonely monasteries through the valleys. Monastic life reaches its climax at the great temple in Gangtok. Everywhere there is a preparation to adequately meet the deity of the country. In mid-August, the great abbot Pemayangtse, accompanied by 50 lamas, appears in Gangtok, in order, according to ancient custom, to command the holiday himself.

It is said that the ancient great lamas were sleepless for weeks as they were on a mission to pacify Mahakala^[75] the proud protector of the "southern passes" and the omnipotent Kanchenjunga, so that they would drive out the terrible demons of the monsoon rains and descend among the people. on the day of the full moon, and during the parade of victorious fighters they took human

reverence and worship.

Lama was the first Maharaja of Sikkim, who, after seizing power in the country, introduced Buddhism to it. He begged both of these omnipotent deities to give him a blessing and once a year to descend from their ice palaces and show their omnipotence to the people. Since that time, once a year, at the beginning of autumn, the "war dance of the gods" takes place in Sikkim. The gods are not portrayed by lamas, but by the best young fighters from among the Sikkim nobility.

On the eve of a great festival, I was in the house of a high-ranking Sikkimese Khasi, ^[76] the personal secretary of His Majesty the Maharaja, Rai Sahib Tashi Dadul. "You see," said the owner of the house, "Sikkim is, in fact, part of Tibet. Even

if our cultural development were predetermined only by geographical location, then we would still be proud of this fact.

"Fine," I tell him, "but Sikkim doesn't just border Tibet. A significant proportion of the population are Nepalese who immigrated to the Darjeeling area in the last century from Kathmandu and brought the Hindu faith with them. In addition, it is hardly doubtful that in the south the spacious valleys border on Bengal. In addition, there are Mawari merchants, traders from the Punjab, and the influence of Bhutan, which is located in the east, cannot be underestimated. I'm not talking about the Lepchas, the indigenous people of Sikkim, driven into the jungle. Even such a primitive people as the Lepchas with their dark superstitions still retained traces of the most ancient culture.

"Certainly, all these facts are very difficult to deny," Rai Sahib interrupted me. And then he continued in a solemn voice filled with pride: "But we are the ruling class, the Bhutia-Khasis, the charter nobility of Tibetan origin. Our ancestors came from Tibet and took over Sikkim. We brought Buddhism and gave culture to this country. The woman who gave birth to our Maharaja's four sons is a full-blooded Tibetan descended from an ancient noble family. All our relatives are either influential people in Lhasa, Gyantse and Shigatse, or high-ranking officers in the Tibetan army. We marry only our own and feel disgust for other racial elements. If we do not find suitable girls from Sikkim, then we go to Tibet and choose wives right there, on the other side of the border. Indeed, there are not very many of us, but we have fallen, which is pride, and carrying culture is our privilege." "Yes, but still there are Nepalese and Lepchas," I dare. I object in response. However, Rai Sahib reacted so violently that I cannot speak further. "As for the lepchas," he continues with a dismissive expression, "they are not born to rule. They are good citizens - humble, diligent, obedient. But they are not warriors, they avoid any danger, and therefore they are where they ended up in the middle of the jungle, where they do not interfere with anyone. They even adopted Buddhism from us. Only the jungle considers them to be their own. They don't give us any trouble. On the contrary, they are the most conscientious taxpayers. They strictly follow all our instructions, although they have every reason to be dissatisfied.

At these words, Rai Sahib's face darkened. Somewhat abruptly, he continued: "The situation is somewhat different with the Nepalese. Perhaps they are very zealous and undemanding, but they are becoming more and more. They fight for every inch of land. They are diligent workers, which allowed

some of them to take high positions in the state apparatus. Their nobility pursues more distant goals than our own. They do this, if only because these goals are not invented by us. It is good that among the Nepalese, both in Nepal itself and in Sikkim, there are many castes, which does not give them the opportunity to unite. Even if the Nepalese do not currently pose a threat to Sikkim as a Buddhist country, I do not rule out that the danger is still possible, especially when they abandon the caste system. In any case, we are and will remain the rulers of this country. We are Buddhists who tolerate, but do not at all encourage, foreign religion. "What do you think about Christianity?" I asked the interlocutor. "I can't talk too much on this topic, because I understand it very poorly. I agree that the missionaries have done a lot of good. They introduced us in general to medicine and hygiene. But all their followers hardly share their faith. Most of these we call "rice Christians." In fact, they are the laziest, the most inferior, the most miserable representatives of the bottom: parasites and drones. They converted to Christianity in order to receive free rice at the mission centers. Now

they can be even more lazy. It also affects the upbringing of the youth, as boys and girls who are brought up in missionary schools freely associate with each other, although here this is considered a shameful act. "You didn't say too much about the useful work of the missionaries," I chuckle. "My words are not yet a sentence *," the tactful Asian retorts. "But the fact remains. There are three missionaries for the whole of Sikkim. All three must renew their documents every six months to stay here."

"However, we seemed to want to drink tea," says Rai Sahib, and leads me by the arm into a carpeted room. There is a bowl of cookies and a freshly baked pie on the table. "I will tell you everything I know about war dances, or everything you want to know. This is an exclusively Sikkimese phenomenon. You will not find something like this in any country in the world, even in Tibet, although the very idea of military dances was borrowed from there."

In the sacred books, the first Maharaja of Sikkim, Chagdor Namgyal, recorded the following instructions regarding the dances repeated every year: "The military dance is performed only by Buddhists of the northern school.[77] It is the symbol of Sikkimese Lamaism. His highest goal is to worship the god Kanchen-Dzod-Nga (Kanchenjunga). God appears in red robes, with a red (bloody) spear in his hands, riding a white horse or a white mountain lion. He is the Sikkimese god of war. Various praises and sacrifices should be regularly offered to him by those who are still able to bear arms. Dances are associated with the development of military pomposity, which should please the god of war, who should increase the fighting capacity and pride of the nation. So that the celebration does not come down to a banal worship and conjuration of demons, the lamas ask the black bloodthirsty Mahakala, the lord of all spirits and demons, to unfold his banner and help Kanchenjunga defend the Buddhist faith and state. As a result, peace, wealth and prosperity should be granted to the people.

In addition, military dance should contribute to physical conditioning. He must tear lamas and young people from families of the nobility from laziness, idle, sedentary life. Skill, discipline, energy, strength and endurance must be displayed and eventually cultivated. But first of all, the dance should raise the spirit and improve morale in military units. In the skillful combination of the education of physical strength with religious motives and unconditional devotion to worship, important state aspirations were laid. During training, dancers must lead a secluded life, closely associated with religious prohibitions. They are forbidden to have sexual relations. They cannot drink alcohol. Each individual dancer is a representative of the state, who must be impeccable. He must be inspired by his faith. The dancer should be glad and proud that he is fulfilling the all-encompassing will of the god of war, who is moved to action by Mahakala himself, the patron of all spirits. The dancers must be wearing a helmet, carry a sword and shield, must be dressed like real warriors, that is, they must be like the victorious conquerors of Sikkim. Silk scarves crisscrossing their chests should be pulled so tight that they form a protection against sword blows, and in case of injury they are a bandage. The bright motley colors of the clothes symbolize belonging to different units commanded by various

generals. From jubilant triumphal cries over the field hangs: "Ki ki hoo hoo - Ki ki hoo hoo." This is how victory is announced, which should gladden the heart of the great Mahakala.

On the morning of a promising year, the fairground in front of the great temple of Gangtok is shrouded in thick fog. It seems that the weather god did not hear the prayers of the lamas. But the rising sun begins to disperse the damp puffs of low-hanging fog before we have had time to finish breakfast at the residence for the official guests of the Maharaja: it becomes clear that we are in for a day that will delight us with sunny weather. The day has come which for many months we have imagined and eagerly awaited its approach. This

very big event. What awaits us today is in fact one of the most vivid and memorable impressions that can hardly be fully conveyed to a reasonable European.

Pictures quickly replace each other. They turn into a chaos of bright, screaming colors and jerky sounds that rush from side to side, causing the feeling of a huge bubbling mass. Anticipating something extraordinary, we headed to the square in the morning to see this dance performance from the very beginning. Gradually, a crowd of festively dressed spectators gathers. Before us is a bewitching sight. Final preparations are being completed. Helpful servants scurry to and fro. An army of colorfully dressed officials and policemen sets up tents for the honored guests of the holiday. Everyone is in a state of extreme excitement.

In the middle of all the tents there is a magnificent tent of the Maharaja, in which soft chairs were placed especially for us, on which we did not sit down in the bustle of the holiday. Nearby, from green fern branches and coniferous paws, another tent is being erected, in which we should sit down for a meal in the afternoon. Nearby is a tent for the nobility and senior officials. All these buildings are located in a semicircle around the temple, so that we have the opportunity to clearly see the central dance floor from all sides.

Our eyes take a while to get used to the colorful and riotous colors that turn into wild confusion. We don't have time to greet all the Khasis, as a couple of "azars" appear in the square,^[78] to drive away evil spirits from the fairground with jokes and foolish antics and pave the way dancers. These two clowns, which show a man and a woman, are regularly portrayed by young lamas. But they do not take any part in the religious dances. Along with official functions, they have to perform another noble task - to entertain the public for a long time with all sorts of perky antics. Dances are a test of patience not only for the young people who take part in them, but also for the spectators themselves. Azars begin their performance with innocent tricks. They chase each other, dance in ridiculous poses and make funny gestures, thus hinting at a variety of situations in human life. Then they can grab some dog by the tail and drag the poor animal for several minutes, much to the delight of the assembled public.

We slowly look around at everyone gathered until our eyes catch a group of well-dressed Tibetans from the crowd, who are holding two decorated stallions by the bridle. Asian couples have wild and determined faces. They are aware of the significant role that is assigned to them and the proud animals entrusted to them during the dances. These two stallions are the riding horses for the two highest deities. These stallions will never be ridden by people, they will never be used in work. These are sacred animals reserved only for the deity, and therefore they are cared for in the stables of the Maharaja. The Kanchenjunga white horse is a wild, very wayward animal that was bred precisely in the Tibetan region. The pedigree stallion is adorned with red silks and bears the symbol of royal mercy - a bunch of peacock feathers, which is attached to his beautiful, thoroughbred head. Mahakala's warhorse, on the other hand, is pitch black. His head, like the demon slayer himself, is adorned with human skulls. From the abundance of people and feeling the approach of satanic forces, the stallion beats with its hooves, inflates its nostrils. He feels the approach of evil, and he can hardly be calmed down. When we were studying the sacred stallions, the thunder of music—produced by three groups of musicians—

announced that it was time for a new action. The ranks of spectators begin to rally. The temple is completely covered with motley crowd. Everyone present looks impatiently at the palace, the gates of which are slowly beginning to open. His Majesty

the maharaja, followed by a long line of nobility, slowly, with the awareness of his own dignity, goes to the temple to pray and invoke the gods.

Flag-bearers in fiery red robes with bright yellow Tibetan caps on their heads, Lepchas guardsmen in crimson jackets and helmets with peacock feathers, strong Bhutia warriors in war paint salute. At this point, the musicians begin to play. The music announcing the arrival of the deities is more like a cacophony. Lepchas, gaining a full chest of air, blow into the horns. Nepalese bagpipes cut the ear with high, shrill sounds. With stoic calm, the grukkhass strikes the big timpani. His face, frozen as ice, does not change its expression. We film all this with a movie camera until the music is heard in the temple. The Maharaja and his retinue are approaching us. We greet him and again continue to shoot these fantastic pictures.

A colorful procession emerges from the temple. Lamas in red and yellow robes are wrapped in green and blue veils. The sun illuminates them, and incomprehensible scenes filled with magical power appear before our eyes. The priests line up. The instruments continue to make terrible music. The dancers of the god of war, in a whirlwind of wild dancing, begin to crowd the audience. They start a game full of selfless dedication, which we have never seen before and are unlikely to see again. Slowly, as if adjusting each step, making noise with cracks, the twenty vassals of Kanchenjunga begin to spin wildly, gleaming with their swords. In a dance step, they make a circle, stand in a row and offer with loud cries the first reverence to the deity of war. The facial expressions on the faces of fanatical warriors who are devoted to dance and deities are cruel and incomprehensibly mysterious. The seriousness of this performance is enhanced by the inflexible features of Mongoloid faces. It sounds like a command. Swords head towards the center, shields gleaming like gold, colors blurring in a frantic, impulsive movement.[79] It is hardly possible to snatch individual insane jumps from this whirlwind. In this chaos of colors, even individual movements cannot be caught. But in each of them completeness and harmony are felt.

In each of their lunges, in each sudden turn, selflessness is felt. Sometimes faces are pulled out of the whirlwind of dance. Even under the fiery red scarves, you can see that they are covered with beads of sweat. The steps begin to slow down, and the command is given again. Swords shine again, shields sparkle, tufts develop on helmets. All this is in tune with what Kanchenjunga demands from its warlike people: endurance, strength and self-control.

Without making a single stop, the dancers spin around in new and new poses, picking up a frantic pace, then slowing it down, then uttering frantic cries, then spinning in complete silence. We are captivated by this breathtaking performance that draws us deeper and deeper into the realm of magical phenomena. However, the apogee of a true military dance is the captivating and fantastic mysterious dance move "dorj gro dorjidros". It is an ecstatic and incredibly wild experience when five dancers, each symbolizing one of the peaks of Kanchenjunga, [80] begin a symbolic act that proclaims the victory of truth over falsehood, good over evil. I almost took it as an insult when His Majesty's private secretary tugged on my sleeve and snatched me out of this captivating performance. Nevertheless, taking care of our physical well-being, he invited us to an honorable tent, where we had to refresh ourselves with excellent Chinese food.

We prefer to drink coffee from thermoses so as not to miss the appearance of the deities. Suddenly, a group of llamas begin to make dull sounds. All viewers are tense and worried. The buglers take up their positions on either side of the temple. War dancers draw their swords. Heavy curtains open. In smooth motion, an unrealistically huge god of war appears. He dances with a skill and grace that such a giant should not have. The energetic yet elegant movements of the deity are a complete

the opposite of the frantic pas of his warriors. In everything one can feel his command. Luxurious robes of Kanchenjunga gleam in the rays of the sun, which is already beginning to decline. Suddenly the sky turns amber. It seems that the clouds parted so that the mountain itself could see whether people expressed obedience to their master! At the beginning of the dance, a stallion is brought up to the deity of war. A magnificent animal with a jeweled bridle also salutes its divine master. The music plays again, and in the same solemn manner, Mahakala, the demon of all demons, appears. He is accompanied by several lamas. He spins in a chaotic dance. His bloodthirsty black head is crowned with a crown of human skulls. His features are scary and sharp. He holds a deadly spear. The robes, which contrast in color with the adornments of the deity of war, further emphasize the symbolism of Kanchenjunga. After the two most powerful deities finish their dance, they sit on golden throne chairs to receive the parade of warriors. Mahakala sits on the right and Kanchenjungi sits on the left. The herald of Mahakala jumps out first from the group of dancers. The weapon shines again, and he himself in a deep, strong and penetrating voice praises the deity: "Today you, proud and invincible Mahakala, caring for the world and man, are again among us to fulfill your heavy duties. Arrows, spears, swords and daggers shine again, and, as before, they are directed at enemies. Mountains of dead bodies will be your feast at this feast. You will drink them with seas of blood, and your eyes, ears and tongues will become your delicacies. He who loves life will be brought to you today, but he who is ready to die will be brought near by you. Mahakala will break the red stream of your life and devour your body in a divine festive feast. It is he, intoxicated with blood, crushing demon of demons. Glory to Mahakala, the spirit of all the dead. Ki ki ho ho! Ki ki ho ho! Ki ki hoo!" As soon as the sounds of the battle cry died out, the herald of Kanchenjunga stepped forward from the ranks of the warriors and began his praise of the deity: "O conqueror of the enemies who have committed all ten sins! O supreme guardian of the land of rice! Oh, ruler of all proud beings, which you are in icy splendor in the form of the invincible giant of Mount Dzod-nga (Kanchenjunga)! See that today we all bow before you. You are our eternally young god of war, and your heart is as soft as the Dharma-kaya.[81] You shine with fivefold purity to our country. The victorious detachments of all spirits and gods rush towards you, but you are like a storm wind and ride a white stallion of chastity. In furious fury, you show your three eyes to the enemy until we are victorious. Now you rise majestically on your golden throne, O our lord Dzod-nga, our god of war, our five-pointed symbol of fidelity, honor, courage, generosity and victory! All four winds announce to us about your mercy. Your throne will stand as strong as the diamonds in your crown. Ki ki hu hu. Ki ki hu hu. Ki ki hee hoo!"

And then a battle cry is heard from all sides: "Ki ki hu hu! Ki ki hoo!" In the evening sunlight, shining swords flash with bright light and bow before the deities. But one sword shines more than the others. Its owner begins to whirl and sing a song to the weapon. "Oh, my blood-soaked blade! Oh my sword of life! Thousands of demons forged you from thunder metal,[82] thousands of gods conjured and spoke to you. In summer, the white mountain lords tempered you, and in winter, the lands of the eternal sea heated you. You absorbed the heat of the fire and the coolness of the lakes. You were dipped in miraculous poisons and polished with human skulls. You mean more to us than all the treasures in the world. When I swing you, sparks fly. When I lower, then blood flows from you. You kill enemies, you cut down fig branches, you tear unclean spirits to shreds. You are a terrible pointed sword. For me, you are the most faithful and dearest of all my friends. Your terrible name is "brilliant ray of death." Ki ki hu hu. Ki ki hu hu. Ki ki hu hu."

The deities rise from their seats and dance back to the temple. A year later, they will again come out of it forever young, in order to again reveal themselves to the people. The warriors rejoice, signal shots sound, a dull beat flies into the drums. Now that the gods have returned to their icy peaks, the Maharaja invites us to taste the traditional "muwar", Sikkimese millet beer. It is drunk with long and thin bamboo sticks, which, after drying in the hot subtropical sun, act as straws. We like the drink. Meanwhile, all the warriors, dancers and people who held the stallions gathered to bring

the last thanksgiving sacrifice, for which they are sent in a solemn procession to the temple where the deities disappeared. Lepchas warriors go ahead, followed by grooms, dancers.

The procession ends with crowds of jubilant and screaming people. They make three ritual rounds of the temple.[83] With the end of the ceremony, the last rays of the sun fall on the fairground. Now the standard-bearer follows the red lamas out of the temple. Stepping importantly, he carries in his hands a trough with snow-white flour. He approaches the center of the dance circle. Warriors gather around him, who dip the points of their swords in flour, which is a symbol of holy snow. Swords shoot up like lightning. A cloud of "snow" takes off. It seems to be heading up towards Kanchenjunga. At the same time, a jubilant cry is carried over the crowd: "Lo-za-lo, the gods have won!" The standard-bearer, covered in white flour, slowly walks back, followed by the military dancers. Before the vassals of the great deities disappear into the temple, their swords, helmets and shields have time to flash once more in the sun. The war dance of the gods ends with a great sacrifice.

From the bottom of our hearts we were grateful that we were able to encounter this piece of the Middle Ages, to see the true Asia.

But not only in Gangtok, but in almost all large settlements and monasteries of Sikkim, after the end of the monstrous monsoon rains, "devil dances" were held, the purpose of which was. appease the demons of the mountains, destroy evil and lure good spirits. If the Sikkimese as a whole have nevertheless come into contact with the corrupted European civilization, yet they continue to be dominated by their ancient traditions and traditions. Wearing yellow, blue, red, green robes made of heavy old Chinese silk, sword dancers everywhere emerge from gloomy temples to continue their cult celebration in the rays of the setting sun. The wild rivers cease to make noise, the forests on the mountain slopes again stretch upwards, and somewhere high up there are shining eternally snow-capped mountain peaks and the blue Himalayan sky.

Breakthrough to the North

The impenetrable forests of Sikkim, where the nature of this mountainous region is almost untouched by man, are many times more colorful and fantastic than lamaist dances. They inspire admiration in everything they have encountered. From Gangtok, the capital of Sikkim, located in the southern part of the country, we head north. Our caravan will have to make several daily crossings. And almost every day we encounter a miracle. On the evening of the first day we set up camp in the lower part of the gorge of the valley of the river Tista. We are located somewhere 560 meters above sea level. The jungle, wet from past rains, is filled with the deafening chirping of countless cicadas. We are trying to escape the bites of malarial mosquitoes. Buzzing, they swarm around us, making it impossible to sleep or close our eyes. Literally in one day we got from the typical tropics to the subtropical zone. Ferns become noticeably smaller, and mosses become much larger. The very nature of the plant world is changing. Of course, we could be mistaken, but on the third day of the transition, at an altitude of 2800 meters, we began to notice the first signs of our native flora and fauna. The evergreen vegetation suddenly disappears. We are surrounded by gloomy and extensive coniferous thickets. On the edge of the road, more and more often there are meter-long spruce trees that have been able to adapt not only to the local climate, but also

blowing winds. In the small valleys that we pass along the way, primroses, flowers that we used to consider domestic, bloom in an incredible amount and variety of colors. The heart cannot rejoice. At an altitude of 4000 meters, we greedily draw in the air and dream. It seems to us that now our northern Motherland is closer than ever before. Due to the sharp rise, we begin to have attacks of mountain sickness. We must rest for a few days. Despite all the difficulties, and despite the forced delay, this area of palearctic forests, decorated with variegated flowers somewhere to a greater extent, somewhere to a lesser extent, significantly lifts our spirits. It allows us to foresee what brilliant research results lie ahead of us. But we are not alien and simple

human feelings. The rocks of the mountains and the power of the highlands of Tibet and the Himalayas are much closer to me than the motley abundance of hot tropical countries.

My diary tells of a dash north.

Mountain camp near Tangu. July, 12. 4500 meters above sea level. The main mountain ranges of the Himalayas remained behind us in the south. We are approaching the Tibetan physical and geographical area. Flora, fauna and people belong here to an incomprehensible mountain range, the largest highlands of the Earth, Tibet.

On June 21, exactly two months have passed since we, standing on the deck of the ship, waved goodbye to Europe. Now our caravan, consisting of fifty mules loaded with boxes and suitcases, our main acquisition in Gangtok, is heading north. The last remnant of Western civilization - the palace of the amiable Maharaja of Sikkim - was left behind us. Now we have no choice but to grow beards.

The sun is shining with might and main, which after weeks of heavy rains seems like a miracle. We see this as a good omen and with a light heart we move north towards the wild mountain nature. In the nearby valleys we see clouds of blue mist. In the morning rays of the sun you can see the ridges of individual rocks dressed in a tropical coat.

But the weather did not please us for long. In the evening, when we reached the valley of the river Tista, which deeply cuts the mountain range, the monsoon rain began. This time he is even stronger than before. It wasn't until dusk fell over the jungle that the rain began to ease. And then everywhere, in the bushes, at the edge of the forests, countless lights of St. Elmo began to flicker. The picture was fantastic. We were surrounded by a whole army of tropical fireflies. Absolutely mystical picture. This feeling was reinforced by the dull hooting of the eagle owl, which came from behind the rock. At a time when night had already fallen for us, and, it would seem, the rest of nature should also fall asleep, a sharp cry of a "monsoon bird" is heard in the darkness wet from the rain. This shrill, blood-curdling sound is the voice of the tropical cuckoo. It is so ominous that we wake up and cannot fall asleep for a long time. "Braip-geyer-Viga" (the bird that inflames the brain) is the English name for this nocturnal bird. Now I agree that they are completely right. Perhaps this midnight sound must be heard in the ears of a malaria patient who is tossing about in bed in delirium.

The raging Teesta, whose dirty brownish water rushes at a speed of 25 kilometers an hour, breaks somewhere on the turns against rocks stretching into the sky, covering them with dirty foam, and somewhere it rears up to overcome the blockages of debris and debris. Sometimes there is a menacing roar, which is reminiscent of the terrible music of lamaist monasteries. A stormy mountain stream washes out of the soil and carries away piles of rubble, which grind and polish the once angular fragments of rocks, giving them rounded shapes. This violent river becomes our guide for several days. Sometimes she makes such a noise that it is impossible to make out her own words. Her breakers strive to cover us with water spray from head to toe. The river is violent to the very bottom. They carve their own way through the rocks, seething and raising their formidable song to the jungle-covered rocks. This is an intoxicating and indescribable experience! This experience culminates when we

we get to risky suspension bridges. Loaded animals one by one pass from the narrow path to the cable car, swaying menacingly from side to side. Mules stagger fearfully on the bridge. When they see the seething streams of water between the rotten, crackling boards, they are seized with wild fear.

When we find ourselves again in the jungle, covering wet rocks with a green carpet, we are swallowed up by the kingdom of creeping plants and club moss. The number and variety of ferns growing here seems incredible. The smallest of its species can reach the crown of trees. Some species, more reminiscent of trees, reach a height of 15 meters. It seems that we were transported millions of years ago to the luxurious forests of the Carboniferous period.

The origin of some flowering plants was completely incomprehensible. Some species of plants writhed like snakes along the moss-covered trunks of giants, striving somewhere into the sky. Other man-sized ferns created impenetrable obstacles. In their thickets, you could search for a shot bird for fifteen minutes, not find it, and in the end find that a dozen leeches have stuck to your legs, which have already drunk your blood. In one day, these bastards set a record. That day brought me not only many rare birds, but also 53 wounds on my right leg and 45 on my left. Tropical leeches stuck not only to the ankles, but even to the heels. Where the skin is not thick and the subcutaneous tissues are thinnest, these tormentors bite into the flesh like a buzz saw and inject the very unpleasant hirudin into the blood to keep it from clotting. As a result, the blood fills the socks and leggings in trickles, so that in the evening they can be squeezed out. But our barefoot guides look just awful. Their ankles are covered with a thick, bloody crust that has already turned black. Well, at least horses and mules do not suffer from these bloodsuckers! They are saved by hooves and thick skin covered with wool. It should be noted that leeches have an incredibly subtle sense of smell. Not infrequently I have seen a caravan that does not enter the thicket lure bloodthirsty leeches out of the jungle. Often the road was teeming with these awl-like worms. Therefore, it was better to gather a caravan in a dense group. Only occasionally did we have the opportunity to enjoy the intoxicating nature.

But as soon as I managed to forget about the pain, everything started anew. It was only once to shed blood, as no protection helped. If one leech stuck, then one could be sure that a whole army of these tormentors would soon arrive.

The rapid movement of the caravan or other precautions are of little help. As soon as the blood begins to break through the lacing of the boots, then the moment comes when the time comes. From time to time you have to look for and tear off the thickest blood-sucking reptiles. Sometimes salt and a can of tobacco helped. Gaiters and bootlegs would have kept out many of the leeches, but I found it too heavy for our journey in which we were to complete our collection. If the cost of acquiring new species of birds was my blood loss, then I resigned myself to it. I was ready to pay this price. However, I realized that I could not bear it for long. By the evening of the third day, these tormentors had tormented me so much that my legs were swollen and in great pain. In the end, I was forced to resort to the services of Beger, "Doctor Sahib." And Tista only rose, as every night there were heavy rains. The sun, which appeared every day for several minutes, did not have time to dry the jungle, which eventually turned into a steam room.

All day long we rode and saw only dripping gray clouds. Reactions have faded. Fantastic views of virgin forests have become a familiar sight. The only joy after a long record of scientific findings and observations, as well as filling out a travel diary, was to climb into a sleeping bag. Around 5 pm, with rare exceptions, "big rains" began, which subsided only in the morning. But luckily for us, we were lucky. This season the weather could be much worse. We eventually reach our destination before the sky opens again. We are in

we have been on the road for a week now, with the hope that soon our journey to the north will end. We no longer pay attention to the mountains, or the flowers, or the magnificence of nature. We feel only the suffocation of the mountains, which look at us with their empty eyes of demonic clefts and throw cold rags of fog in our faces. We see rain, rain and more rain.

Here, in the Central Himalayas, almost a thousand kilometers from the coast, monsoons reign, which could become a classic example in climatology.

In Tsungtang, where we work for several days, carry out anthropological measurements, geophysical research, collect and photograph, bare mountains appeared for the first time. For us, they are almost a deliverance.

We notice huge butterflies "sailboats" (*Pariopliae*), which in dense fog almost without flapping their wings move from flower to flower. These gigantic butterflies are mysterious

vision, appear in the fog and just as mysteriously disappear in it. We hope that we will feel more cheerful in the snowy mountains. In the meantime, we shelter from the rain in a small tent. We are on a river peninsula. From all sides, the Sik Kim River roars and bubbles. Here it flows into the Tista to give birth to a new river in the distant rocky expanses. Both raging river parents give their child - the river Lachen - all the strength that is in them.

We have two more steps to go. Our path passes along the edge of the rocks between heaven and earth. If you look down, you can see how a river rages and rages at a depth of a hundred meters. While we are still following the impenetrable jungle. But soon the fern forest begins to thin out. In some places we notice small meadows and clearings. Now the flora and fauna are more reminiscent of the Alpine ones.

Tired and darkened from sunburn and mud, we set up camp under huge coniferous trees of incredible diameter. We understand more and more clearly that we are approaching Tibet.

We rush further, to Tang, which is located at an altitude of 4 thousand meters. The first part of the caravan has already arrived there. There are still a few more days to go. Fog accompanies us for four days and four nights on the way from south to north. Rain clouds, which hide the tops of the mountains from us with a dense curtain, threaten to collapse with a new downpour. Down there, in Tistatal, it rains almost continuously. From night to night, rain gauges show between 17 and 33 millimeters of rain falls.

Wienert leads the last part of the caravan to Tangu. But the further path can be interrupted by landslides and mudflows. Whole boulders break down, blocking our way. We have to clear the way. Boulders noisily fly down into the crevice, plunging into the restless river. Wienert is forced to delay as the caravaners refuse to go further into the rainy hell. The danger of collapses threatens not only animals, but also people. The chances of breaking through to the north are too small. The porters, who are opposed to continuing the journey, demand huge sums. It seemed that a global flood had begun. Wienert decides on the last push. Even if he is a few days late, he will still reach the goal. We were already beginning to worry when, to our great joy, a cheerful bearded guy entered. It was a formal test for Wienert. In the midst of mudflows, reminiscent of lava, and falling blocks, he began to break forward. It was hell for him. Sudden collapses, rumbling blocks, crackling and roaring accompanied him. Wienert jumped, ran, fell, skinned, took risks, but moved forward. He believed in his destiny.

Changes were felt in Tanggu. Despite the fogs and the cold wind from the mountains, they were pleasant. Changes have taken place in ourselves, who have become people who not only believe in their victory, but can boldly face the mountain world. Changes have also occurred in

nature. She became so beautiful and sublime that feelings flooded over us again.

When in the gorges of Sikkim between the sheer cliffs the wild sound of the Tees was heard, we had to be extremely careful making our way through the jungle. We have always remembered cobras. At any moment, such a snake could rise from the dense reeds with its hood loose, ready to make its deadly throw. I remember how every evening we were forced to swallow atebine and plasmoquinine in order not to get malaria.

And here? The giant mountains were in full bloom! Butterflies that flutter through the air over frosted slopes. These mountains were unspeakably beautiful. However, the monsoons have not yet passed. Heavy rain clouds floated every day, which resembled titanic blowing bellows. On the southern slopes of the mountains, they rose up to condense and rush further north through the openings of the valleys, where they were supposed to break on the Tibetan Plateau.

We are back in the mountains. Our attention is drawn to the royal hen, [84] who, having uttered a sharp cry, hides behind a pile of stones. We are enveloped in cold fogs, which are not uncommon on mountain ranges. But the look is pleasing. Through them I can see the fiery ball of the sun rising above the sea of mist. Just a moment, and everything changes. Pieces of mist scatter in all directions. The sun glides over the revived slopes. It's on fire to let it be admired

wonderful moment. In its light, you can see that the slopes are covered with flowers reminiscent of alpine roses, whose color ranges from soft pink to deep purple. Small shaggy leaves of flowers emit a life-giving aroma - the smell of the Himalayas, the fragrance of the Tibetan Alps. A rock ledge hung over the reciprocal abyss. The stones here are bluish in color. But I would like to think that they drew azure from the sky. Here you can see small purple primroses, there is a whole bunch of silvery edelweiss stars. Nearby flowers grow like bells, and a little further - yellow cinquefoils and golden buttercups. At an altitude of 5000 meters above sea level, the neighborhood of such magnificent flowers and cold, lifeless rocks seems strange. Life and death have always gone hand in hand. The flowers use the short local summer to open their buds. But frosts will again turn these edges into bare rocky spurs. It seems that these flowers have their modest right to charm, as they stare death in the face. They desperately take root on poor stony soil, will bear fruit, spread seeds until a snowstorm unexpectedly descended from the north stops their life cycle. Flowers look for food with their roots in the crevices of the rock. But then for three quarters of the year they are destroyed by cold weather. But the hour comes, and the flowers bloom again, repeating from year to year the great witchcraft of nature. A breath of wind wakes me up. I don't see flowers anymore. My gaze rushes to the mountains to survey them as a whole. It glides over sheer walls, high ridges, dazzling glaciers. These mountains are always calling. Bold and daring people, balancing between life and death, consoled their ambition with the fact that they could be closer to the sun. Rising to the top, they experienced a great triumph, which is worth the soul of a small

person.

Sikkimese ice giants give this country a magical areola. These are the mountains where the gods sit and the spirits rule. But by no means a man who hides in squalid dwellings in the valley to drag out a miserable existence full of humility and superstition. Yet these mountains remain inaccessible. It seems to me that the deities raised them so high only in order to fetter the desire of man to act and hide from him all the amazing things that were able to appear in this country.

People storm these proud heroes, but each time they return defeated from the world of ice, rapidly leaving this country to taste the blessings of civilization again. They don't want to look either to the right or to the left. They have only one goal - to storm the Tops of the world.

In Tangu we met the members of the English expedition, which wanted to conquer Everest. We admired their thirst for activity, their childishness, their unbending hard will. We admire the idea to which they are slaves, but which at the same time makes them inflexible and makes their eyes glow.

"Lo-lo-lo! Lo-for-lo! "The gods have won. The gods have won!" - this is the call of gullible Tibetans, if they enter the mountain passes. They worship the sovereignty of the mountains. However, White believes that they will win. Many of them do not see the holy will of the Creator, which reigns in this area cut off from the whole world. Our goal should have been to explore the behind the scenes of this wonderful country. We had to collect new information about her.

Film hunting for blue sheep

Very little is known about the mammals of Sikkim. They were hardly described. There are unknown biological species whose traces stretch far away from the caravan trails that pass through the mountains of the Himalayas. That is why they are of particular interest. In the most inaccessible and remote areas, where the mountains rest against the ice walls directly into the sky, blue sheep live - wild animals of blue color, over which, it seems, witches of fog and clouds have taken their protection. Unknown gray-blue animals with white legs. Ideal animals that show climbing agility every day. Older males live separately, and therefore it is very difficult to hunt them. However, females are constantly with their cubs. During the day they graze in "alpine" meadows. They can skillfully hide on cliffs and in clefts if they need to elude a bloodthirsty pack of red wolves[85] or a lurking snow leopard.

For several weeks we followed the trail of the blue sheep. The altimeter reported with fair regularity that we climbed to 4600, and sometimes to 5500 meters. Another giant rises above us - the peak of Kanchenjau, whose "height" is 6920 meters. Somewhere below us is a barely noticeable silver loop - down there the river Lachen sings its furious song. I sit on a boulder and dream. The sudden loud cry of the ular pulls me out of my fantasy. I hear the flapping of wings and a slow whistle. The bird, as fast as an arrow, flies towards the valley. She whistles, and this sound is reflected from the stone walls. When it seemed to me that the bird should have crashed into a rock and crashed at such a flight speed, it deviates, goes around the rock, dives down, where it hides from my view in one of the cracks. Between the place where the bird disappeared and the place where we rest, a deep valley yawns, which suddenly freed itself from the power of the fog. The land there is strewn with yellow primroses, the slopes glow with pink buds of some other

colors.

Something silvery flashed on the bare boulders. It grows broad-leaved Saussurea. There is a lot of this plant in this valley. I look through binoculars with eight times the entire valley. I examine every block, every niche in the rock, all the passes where herds of blue sheep could hide during the day. But all in vain. Again there is nothing. Sometimes it seems to me that I did see the spreading horns of a blue ram. But each time it turns out to be either a bizarre block or a shadow from stone debris. Sometimes it seems to me that somewhere on a pass near a coniferous forest a herd of sheep appeared, but in reality it turns out to be nothing more than overgrown with stones that fool me with their disorderly arrangement.

It is clear to all of us that we must decide to continue our search on mountain ranges, clefts, in labyrinths of mountains and mountain valleys that come across our way. We creep on cautiously, like mountain cats. Behind me is Krause, who constantly keeps the movie camera at the ready. Then Migma, Krause's loyal assistant, arrives. He brings films, lenses, gear - in a word, everything that a cameraman might need when he wants to be fully armed while hunting for a rare animal.

How many days do we stay up here? How many dull hours have we spent here in the mist? We don't care anymore. We have lost our sense of time. In our fanatical patience we have become like Asians. Only energy and the will to win remained in us. And it is these qualities that should lead us to success. Perhaps the magnificent, timid wild sheep have made an alliance with the witches of the fog, who hide them among the stones, warning of our approach with a staccato whistle that sounds again and again in our ears like an evil mockery?

Day and night we wander through the fog, which spoils our mood and actually deprives us of sleep. Hour after hour. We can no longer see each other's bearded tired faces. Almost every hair hangs a drop of mist, which flows in streams over our tanned physiognomies. Minute after minute. Our nerves are on edge, but we do not lose hope. We lie on a bare rock and peer up, trying to penetrate the veil of fog. Somewhere out there is the sun. It shines through the clubs in the form of an enchanting crown made up of several circles. The long-awaited, beloved, saving sun. But between him and us is the mist that we have cursed. We are ready to shoot him, only to experience one happy moment - when a golden stream of light breaks through him. We stand, we sit, we lie on a mountain meadow in small depressions. We protect lenses and lenses from fogging and wet deposits. Sometimes we stretch out our hands towards each other. We are trying to see the shadow, which means that the sunrise is approaching. But every time we are disappointed. One disappointment after another. Our eyes are inflamed.

At some point, we finished the last bar of life-giving chocolate, the pitiful remains of a crumbled bun, and a few pieces of grape sugar. We are overcome by hunger, we freeze in the wind and our faces burn like fire. Every step threatens us with disaster. We risk falling down. Krause has such severe headaches that he can barely move, let alone cross the mountain passes behind which our camp is located. Willy-nilly, we must go around, for which we need to go down to the valley. This idea

occurs in the inflamed brains of many almost simultaneously. But first you need to get settled for the night in wet clothes in one of the mountain caves. We have a risky and unpredictable descent along a smooth and slippery slope. We often fall. And the further we go, the harder it gets to move forward. Upstairs, where the rhododendrons in their full splendor still bloom with their large buds, it seemed to us that everything would be easier. It also seemed to us that it would be very easy to cross the stream at the very bottom. But we were deceived a second time. Below we find ourselves in such a tangled and thorny thicket that even the strongest takin could not break through them.[86] The shrub is intertwined with thousands of branches. We feel like cavemen as we try to squeeze through thickets. In most cases, we have to crawl on our stomach. We rise, but then fall again to squeeze between rotten branches and fragments of stones. We crawl, puffing like steam locomotives. We crawl meter by meter, losing the last reserves of energy. When we finally get to the "stream", we see that this is a river, and deep and stormy. A thicket of rhododendrons is closed from us by a steep bank. We have no choice but to crawl on until, by the evening, we still do not reach the camp.

Now everything is left behind. Hunger is satisfied, smoking pipes smoke merrily, hard work is forgotten, and after all the splinters and thorns are pulled out of our hands and body, we again hang out and laugh until the very night.

To all these external problems that the nature around us creates for us, there are added purely physical differences between the individual members of the expedition, which affect the results of difficult film hunting in the mountains. For some, it turns out to be a difficult test. One breathes slower, the other faster. One used to act

quickly, while the other is inclined to prudence and prudence. Each of them is right in its own way. Everyone strives to be successful. The heavier one prefers high-altitude boots, and the lighter one, wearing thick-soled shoes, from time to time brings down stones into the abyss, which makes him unreasonably nervous. However, the blue sheep themselves, accustomed to easily jump over stones, hide every time when someone inadvertently disturbs their peace. And how fast they hide! Somehow, losing my self-control, I quickly rushed forward. Krause wants me to slow down, but I insist that Krause himself move faster. One sees the landscape as a whole and hunts down sheep, the other looks at each flower, and if he sees a rare bumblebee, then all the sheep of the Earth become indifferent to him. He chases a furry insect with a net until it is exhausted and ends its life in our collection.

E

Entomologist Ernst Krause, who served as photographer and cameraman on the expedition

Our high-altitude camp is set on the border of forests. Blueish smoke rises from small tents. After the work done in the camp town, we intend to have a well-deserved rest. Ang Bao, one of our Sherpas, whose specialty we put on the fire in chilly weather, is trying to clean up our tent. Krause's camp was laid out somewhat at a distance, somewhat behind mine. My suitcase is both a dining table and a desk, an ammunition depot, a candlestick and much more. From other useful and versatile furniture in my tent is somewhere else

twenty different items. All of them are scattered, but still each in its place. This is the only way to quickly find the things necessary for life and the continuation of research: tools, cameras, rifles, nets, books, food, cartridges, cases, boilers, etc. Pasang is our cook. He makes noodles, always just one noodle. He rolls it, cuts it, boils it, and closely monitors the cleanliness of his hands. But his real skill lies in the fact that he is able to serve these wonderful noodles on the table hot in any weather. Even if it is pouring rain and drops falling under our feet, they say that the roof of our tent is leaking and is starting to leak actively.

We spend hours filling out our travel diaries and reading them to each other. This is our only entertainment, which to a certain extent replaces the theater for us.

Then we talk for hours about our lives. All stories remind us that we have obligations, that despite everything that is going on around us, we are still the right people.

We sing and make fun of our physiognomies, which every day become more and more disgusting. We are making plans for the future. We curse the rainy weather, hope for the sun. And we constantly look outside to see if the solid wall of fog has begun to dissipate. We end up spending some of our days burrowing deeper into our sleeping bags. And here I come to the conclusion that rubber air mattresses are ideal for sleeping on stony soil.

Do you know anything about sparkling and slightly bluish, icy mountain passes? Have you ever been fascinated by the bluish gleam of glaciers, when hanging snow cornices are reflected in blue-green lakes, when fat bumblebees, grumbling, fly from one flower bud to another, when moths bathe with their wings in the surging mountain light, when the sun illuminates the whole the heavenly radiant world of mountains, and the ice palaces rest directly on the sky? Such a day was granted to us after weeks of tedious work, after many futile attempts to find blue sheep and painful hours of futile waiting for success. A day that allowed us to put all the fragments we have collected into something whole.

Beger and Wienert were conducting their research somewhere near our permanent camp in Gayokang. Our cameraman Krause, the camp commandant, my Sherpa friend Peny and I headed for the mountains, climbing higher and higher. Our hearts rejoiced. Mountain jackdaws bathed their brilliant plumage in the rays of the rising sun, the valleys seemed to start up. The pair of vultures that have been accompanying us for some time are tumbling in the air. Sometimes these large black birds make a melodious sound, more like a thud on a gong.

And we all rise and rise. Behind us is a glacial lake, which now looks more like a round mirror. Breathless, we overcome the pass and continue to search and search again. The sun had long since passed its zenith and was slowly sinking to the west. We clenched our teeth from fatigue, but did not see any sheep. Yes, the day has come for which we have longed for so long, but our characters - blue sheep, mysterious sheep - did not appear. The verdant valleys, which are ideal for taking pictures of sheep grazing there from the side of eternal snows, are in majestic silence. Everything is there - there are no only blue sheep.

I moved forward without taking my binoculars off my eyes. We exchanged kilometer after kilometer. In the eyes begins to ripple. Cursing everything in the world, I lie on my back and take a deep breath. The wind is blowing over me. I collect my thoughts and get up. With field glasses, I already habitually search all the surroundings. Somewhere at a distance of 2-3 kilometers on the stone walls, I notice a bright spot, then another and another. The spots are moving fast and I

I can already distinguish their characteristic widely spread horns. I couldn't believe my luck. They were twelve mature, calmly grazing blue sheep.

I slide off the slope and rush back to my companions. Every nerve is tense. Out of nowhere, strength appeared. Krause, Krause, where are you? We have a long-awaited chance! Almost skipping, I run along a rocky slope. I see Geer. I wave to him and he understands everything without words. In a few minutes, we are already discussing a plan of action. Krause's face shows almost nothing. He checks the camera and lenses again. He tensely, as if petrified, peers ahead. Only the wind blows his long hair. We rush to the cherished place. We jump, run, approaching him closer and closer.

Everything should work out this time. We take cover behind a huge boulder. One by one, testing the wind to keep from going through it, we slide out from behind the rock. Raising our heads, we freeze in amazement. In some 200 meters from us, twelve magnificent blue

rams, each of which is crowned with huge horns. From time to time one of them throws his head up to greedily inhale the mountain air and intensely beat the ground with his almost iron front hooves. As a result, the animal surveys everything in the district. We are extremely careful so that the sheep do not see anything suspicious." We manage to sneak up to us at a distance of 40-50 meters. Here it is, the long-awaited moment!

In tense expectation, we continue to lie. Meanwhile, wild mountain animals come out into the sun. Once against the background of a ribbon of milky white clouds, wild animals look very impressive. I look forward to Krause. Now everything depends only on him! His right finger is on the camera button, but Krause waits. Finally, I almost screamed with joy. The movie camera whirled as it captured a full dozen of these mysterious animals. Everything was captured: how they graze, how they move, how they run away, sensing danger, how masterfully they jump almost over sheer cliffs, until they finally turn into small dots somewhere on the horizon, finally hiding behind a mountain pass.

Finally, we can give free rein to our feelings. Krause laughs, Geer laughs, even Penei laughs—everyone rejoices. This is our deliverance. In a three-week confrontation with the mountains, we still won.

On the way back to the camp, we are covered by an incredible downpour. An icy wind hits us in the face. We were instantly soaked to the skin. What can you wear now? Are the mountain deities angry with us again? But we got what we wanted.

big decision

Before I talk about our first penetration into Tibet, I would like to tell you about its geographical position, the structure of its mountains, which are the largest mountain system on our Earth. With some strokes, I would also like to inform about the relationship between the landscape, plants, animals and humans. When I talk about Tibet, I mean by it the huge highlands in Central Asia, whose average height is 4,000 meters above sea level. It doesn't matter if these areas are politically related to Sikkim, Bhutan, China, Nepal or Kashmir, for me it's still Tibet. It is a remote, unexplored mountainous region that stretches between the Himalaya mountain ranges in the south and Kun-Lun in the north. The landscape here is defined by vast steppes and furrows of valleys that lie in the mountains. Although the weathered, flat-undulating giant mountains of Tibet are certainly of ancient geological origin, the very foundation of the Tibetan highlands is relatively young. It arose in the recent geological past during the Tertiary uplift of the Himalayas. Many of the long mountain folds, which mainly stretch from the east to

west, and in the regions of Eastern Tibet in the northwestern and southeastern directions, can be considered as a geological wave that at one time went from the Himalayas. In this case, we are interested in the fact that the region of Tibet has risen as a huge plateau, which led to its complete isolation from the outside world. From a biological point of view, this region occupies a very special position, the interdisciplinary study of which is of great importance for all science. Tibet, with its alpine landscape, is not only an area where a largely archaic way of life has been preserved, but also the place of the likely origin of a number of plant and animal species, which subsequently significantly expanded their habitat. But some animals, which we not in vain characterize as "living fossils", have been able to survive to this day only within the boundaries of the Tibetan highlands. A biological examination of Tibet reveals that this mountainous country, moving southward, is divided into three regions that are fundamentally different from each other. The northernmost of them, the so-called "Yang-tang", due to its desert character and bad climate, is poorly populated by people. There are countless herds of mighty yaks, huge wild buffaloes that give this inhospitable area an inimitable charm. A little further to the south lies a wide steppe transitional zone, which is inhabited by nomadic semi-wild tribes engaged in robbery. The third, southernmost part of Tibet, to which from the very beginning of the expedition we

rushed, can be designated as a zone of mountain agriculture. There are a sufficient number of rivulets that make it possible to build an artificial irrigation system. In summer, a sufficient amount of precipitation will fall here, which in turn allows the cultivation of many crops characteristic only of this mysterious country. Almost half of the Tibetan population, which is about 2 million people, lives in this area. But here, like the more northern regions, the lack of water affects.

The large differences between the mountains and valleys of southern Tibet suggest more favorable conditions for human life than the north, which is very poor in terms of vegetation. If we talk about the racial image of the Tibetans, then it is not uniform. This confirms the hypothesis that the formation of the local population was influenced by both Indo-Aryan and Western Asian influence. The appearance of some tribes perfectly confirms this. Particular attention is drawn to the fact that these tribal differences greatly affect the cultural and spiritual life of the Tibetans. All Tibetans are Buddhists who belong to the northern school - Mahayana. It has already been mentioned earlier that the highly ethical teaching of the Buddha is mixed here with the animism of the proto-religious ideas of the Tibetans. This mixture was so strong that the original Buddhism was strung together with the oldest nature cults. We call this transformed Buddhism, after the name of the monks, Lamaism. Lamaism itself is divided into many sects and currents. We have already talked about the two most massive and important

higher.

August 1938. Camp Gayokang. 4600 meters above sea level.

We broke through from the south to the north of the Himalayas. Despite all the difficulties, a whole network of geomagnetic stations has been created, strange tribes and nationalities have been studied and described, our biological collection is constantly replenished, thousands of meters of film have been shot, which should, after our return, become a clear confirmation of our will to win and our creativity.

We traveled all over Sikkim. At the bottom of the valley it was literally flooded for days and nights. Rain, rain and more rain! The incessant monsoon drove devastating water masses that turned small streams into rumbling monsters, tore off huge blocks from rocks and threw them into the depths of rivers, blocked narrow roads with wide streams of mudflows and drove, as if by the wave of a magic wand, millions of bloodthirsty leeches from the impenetrable, stuffy jungle. While traveling through the jungle, we got tired of the wild

evergreen vegetation. I rejoiced when this stage of the journey came to an end, but my comrades feared that even worse adventures lay ahead of us. In any case, we did a lot, besides, even in the most desperate situations, we did not lose our sense of humor.

When we reached an altitude of 4 thousand meters above sea level, we had to acclimatize for a long time in the camp in the Ganges. Then thick fogs and wet clothes became our companions. Monsoon did not want to retreat! It seems that all the gods and demons, subordinate to the bloodthirsty Mahakala and the most powerful Kanchenjunga, swore to close the way to the divine country for us. Meanwhile, in the south, a chain of mountains stretching under the very sky turned into ice droplets. The unclean spirits and demons had to calm down sooner or later! Now we have sunlight above us. Even if in the second half of the day it rains from heavenly furs, we still understand that we have reached the physical and geographical zone of Tibet, with its arid continental climate. In front of us in the north, somewhere far away, one can see a strip of the Tibetan highlands dissolving in the sky. It stretches from the edge to the edge of the horizon and seems to us endless. In the evening, cold winds begin to blow, and the last rays of the sun flash pastel colors on the desert expanses. At night, the temperature drops, and in the morning the steppe appears to us playing in the rays of the rising sun with the reflections of thousands of frozen crystals. We spent several weeks here. By carrying out scientific research, we have achieved good results, which gave us even greater joy than the conditions adapted for human life.

Many wild Tibetan animals can be found in this heroic habitat: huge argali; swift gazelles that take off like a silver arrow if they feel the approach of a hunter; wild Tibetan horses kyans, whose magnificent stallions begin to beat nervously with their hooves if they anticipate danger. How many hours did I devote to these animals living on the "roof of the world"? High above in Yangtang are the sources of the Yangtze, Yang-lung. Now we are in the lands of the Ngoloks, which, despite their external detachment, are not inferior to the regions I have mentioned either in wildness or in their sorcerous charm. When I was alone, the old steppe melody returned to me from time to time:

They are proud, these wild horses,

Tirelessly trampling on the "roof of the world".

Here we come to the borders of Tibet. This is the land of our innermost dreams. There, above, lie the frontier mountain ranges. There are no border guards, no barriers, no customs, no barriers, only a prayer on a stone statue erected once, hundreds of years ago. It is it that divides these lands between two states: the territories of our friend and patron of the Maharaja of Sikkim and the lands of God in human form. I promised the Viceroy of India, as well as the Foreign Secretary of British India and the political officer in Gangtok, that I would not cross the border into Tibet. More precisely, I will not cross it without having "official permission" to do so. As a German, I did not intend to change my word. But no one explained to me what "official permission" is.

At night, when the light of the moon falls on the roof of our tent, flooding it with a ghostly glow, when the cries of wild geese keep me awake, I think about this problem. In fact, we all think about it. But as the days pass our intoxication from past successes, and the solution has not been found.

However, fate was kind to us. Our decision appeared almost like a thunderbolt in the clear Tibetan sky, like "Sreiṃ ex tasṃpa" ("God from the machine") in human form. Everything that will be described below happened on a very beautiful day. ended

summer. Everyone was doing their usual work. Calm reigned in the camp, the distant mountain glaciers shone dazzlingly. As an ornithologist, I was returning from the nearest swamps and was looking forward to the joy of a cup of hot tea. But, before I had time to reach our tents, I saw that Geer, our practical and accommodating "Storesahib", was running to meet me. He whispers in my ear that we have a very high-ranking Tibetan in our camp, a minister of the influential King Taring, that our anthropologist Beger is giving him medical attention. A plan immediately formed in my head.

It was about "official permission". It was indifferent to me how the winter blizzard was to the wild yak, whether it would be received from the English side or from the Tibetan side. So go ahead! While Beger is busy with the Tibetan aristocrat, I, with the help of Geer, Krause and Wienert, prepare my tent for an official visit, for this purpose various tools are laid out in it, which were supposed to impress. I. frantically looking for at least a pair of matching leggings to adequately represent the expedition. After everything is ready, cameras, field glasses, altimeters, lenses, cups of hot tea and a box of biscuits are placed on the table, which is actually an expedition trunk. There are several chairs in the tent. I throw my air mattress over one of them, which, according to Tibetan custom, was supposed to be a place of honor" for the "big man". The preparations are over, the curtain is up, the show is about to begin.

This story would not be complete and would need to be supplemented if I did not tell about some of the details of my stay in Calcutta. Firstly, I had to portray the very "humility and humility" there. Secondly, I was told in writing that the government in London had denied my request for permission to enter Tibet. This was because the Tibetan government did not want us to visit. That is, I was denied

"official permission". But they hinted, as if by the way, that it did not matter which side issued the permit for passage into the mountainous country. Meanwhile, Beger was informed to bring a slightly surprised Tibetan nobleman to my tent. All the Sahibs sat down at the table, and the conversation began. At first it was an exchange of polite phrases on duty, which each of the parties tried to use in order to find out the true intentions of each other. For tea and biscuits, we moved on to the purpose of the visit of the Tibetan minister. He does not want anything from us, except for vegetables, which he will deliver to his master. Fortunately, he does not suspect that I want a lot more from him. Our show is going great. We send the king the vegetables he wants, including 80 pounds of potatoes and other products, in Tibet are valued as gourmet delicacies. As a result, the minister manages more and more difficult to hide his joyful excitement under the mask of an inflexible Asian nobleman.

I believe this is the right moment, and I am bombarding the minister, through my Nepali translator, Kaiser Bahadur Tapu, with a barrage of polite requests and questions. Moreover, I accompany each of these shots with my sincere and deep respect for Tibet, the Tibetans, the Dalai Lama and the Panchen Lama. As a result, the minister could not withstand such an onslaught. He promised that he would try to obtain permission from the king to enter Tibet. To be on the safe side, the next day we decided to give a respectable reception in honor of the minister, who this time left without the special gifts that we were supposed to give tomorrow. Moreover, in order to interest him, we emphasized that several gifts are due to him personally.

Translator Kaiser Bahadur Tapa

Gifts for the king, queen, princess and minister began to prepare almost immediately. Everyone donates what they can: vegetables, chocolate, cookies, soy buns, sugar, rice, medicines, and other essentials of life. We donate everything that we ourselves really needed: leather gloves, woolen mittens and socks, the only white towel left, soap, which we hardly use because it smells of civilization, rubber boots and corduroy leggings. The gifts even include our travel bag, in which the missing bottles and items are replaced with medical boxes. A tube of Ni Veya cream looked like the height of aristocracy among the gifts. In short, the collected collection should have aroused the envy of any fashionista. I replenished it with a truly royal donation - an inflatable rubber mattress and a pillow. When the gifts are wrapped, we are proud of ourselves. For us, strange enough people, there are not so often moments in life when we are completely satisfied. Not only I, but all my comrades feel complete satisfaction. On that memorable evening, sitting between the tents and gazing at Kanchenjungi, I lit a thick, albeit slightly moldy, cigar. Everyone is in a great mood. When it gets almost completely dark, I collect my thoughts and decide to write a letter to King Taring. I go to a large tent, which we jokingly call the "German Hall", and dictate to Kaiser Bahadur Tapa:

Camp Gayokang.

Northern Sikkim.

Your Majesty

Today we had the honor to host Your Majesty's Minister Ngerpa Chanhla in our camp. We express our sincere joy that we are supported by various things of the wonderful Tibetan country, which has long been the subject of our heightened interest and my personal admiration. I appreciate the opportunities that have come my way in previous years to travel around the eastern Tibetan province of Khan, where I have visited major monasteries such as Batang, Derje, Kanize, Seshu, Dzogchen and Jekundo. I also have the great honor of considering the late Panchen Lama my personal friend. Through this blessed friendship, His Holiness gave me a passport allowing me to visit the domains of the princes of Eastern Tibet. But during this trip, due to the Sino-Japanese conflict, I could not enter the "land of the great glaciers" through the eastern provinces. On the other hand, British-Indian

the government was kind enough to give me permission to visit North Sikkim, where I am currently staying. In fact, we, as members of the German expedition, would be immensely happy if we could personally express the respect and gratitude of our country to His Majesty, the Tibetan government and the Tibetan people. In this regard, I dare to humbly ask you to grant us favorable permission to continue our journey in the country of eternal snows and great glaciers. It would be a great honor and reward for me if Your Majesty were ready to give me an audience. And I would also be immensely grateful if Your Majesty could inform the Highest Government of Lhasa about the goals, plans and good intentions of our expedition. We would be infinitely glad if we could visit this magnificent country and its sacred capital Lhasa as guests of Tibet, as the first representatives of our people. This letter will be delivered to Your Majesty by our first translator. At the same time, I take the liberty of presenting Your Majesty with a few modest gifts, which I ask you to accept as a sign of our respect and respect for Your Majesty, as well as for Tibet and the Tibetan people in general.

With respect to Your Majesty

Ernst Schaefer.

To our great shame, we must admit that when in the morning at half past seven the minister reappeared with us, we were still asleep. This was by no means out of impoliteness, but because we were really very tired the day before. After the last long evening, I slept as soundly as ever. My thoughts no longer revolved around "official permission", which in itself was a very good sign.

When we sit in the sunlight at breakfast, we wink at each other. The work has been postponed. Two sacks of gifts have been collected for the king and minister, which are hoisted on mules. When we say goodbye to our translator, I, shaking his hand, whisper in his ear that he should properly use the chance that has presented itself to us. I let him know in no uncertain terms that if he's successful, he'll get a pay rise. The Minister and Kaiser Bahadur Tapa mount and soon disappear from our sight.

The following days pass in the usual, it would seem, work for us. But we are looking forward to the decision.

High up in the mountains, under one of the boulders, Krause and I built ourselves the perfect hiding place to shoot against the backdrop of a huge glacier of golden lambs and huge white Himalayan kites. At the end of the day with curses we get out of our prison,

where we imprisoned ourselves for many hours, shake ourselves off and see Mingma, one of Krause's assistants.

Mingma brings word: Kaiser Bahadur Tapa has just returned from King Taring. Out of the superstition in which we were surrounded by these children of nature, I allowed only my friend to come down from the cliff. He persuades me to go downstairs with him. But I am going my own way to pick up a few more small birds for my collection. Only when it began to get dark, and the dank weather gave way to sleet, which was mixed with hail and rain, I, full of worries and expectations, proudly descend to the camp and allow Kaiser Bahadur Tapa to report the news to me.

He brought me from the king a large bag of fatty, but very tasty dumped meat. All my friends gather around the hero of the occasion, nibble dry meat and listen attentively to the story of our bold translator, who, after a difficult trip, was well received by the king. He was sumptuously fed. At the end of the story, he solemnly takes out a letter written by the king himself, which, as a sign of deep respect, is wrapped in a white silk scarf, the so-called "hadak". After that, our translator starts reading. The letter, written in Tibetan letters, says that His Majesty was pleased with the gifts and persistently invites us to his summer residence in Doptra for three days. The king asked to be informed

in advance about the date of our arrival, as preparations must be made. And also all issues with our entry documents should have been settled. We had to give an answer to the invitation, preferably as soon as possible, if possible, within ten days, since His Majesty was going on a pilgrimage to one of the major monasteries. Our joy knew no bounds. We have received "official permission". Tibet was open to us. In this case, there was no need to inform either the Viceroy of India or the British-Indian government about this loophole. I refrain from reporting this even to our Consul General, as he warned me in advance that Tibet is not within the scope of

his competence.

Despite the fact that the king invited all five members of the expedition to his place, we decided to pay the visit together, so that just in case, in advance, not to arouse suspicion among the British. Now everything depended on how we could take advantage of the invitation, so as not to be considered tactless or impolite in the eyes of the king. In order to achieve my goals, it seemed logical to me to stick to the golden diplomatic mean. I cannot fail to pay tribute to my wonderful comrades: they, seeing the necessity for me of this visit, themselves refused it. It was decided that I would go to Dopta alone, in order, firstly, to pay our respects to the king, and secondly, to negotiate our visit to Lhasa. Only the continuation of our journey is worth embarking on this risky journey. Due to lack of time in choosing my companion, I prefer Krause, whose photographic skill and cinematic skill we rate as the most important skills that can be a valuable addition to the negotiations that I personally have to conduct. The visit to King Taring was to be our triumph. And it will become our great success.

While we are getting ready to go, Geer goes on a two-week trip to replenish our supplies, and Beger and Wienert decide to thoroughly explore all areas of North-East Sikkim.[87] But it turned out that the main camp for some time remained empty and abandoned by everyone, which could cause a feeling of an escaped expedition. However, on the morning of the second day, our small caravan, shrouded in dense fog, begins its journey to the north. We drive through wild and almost deserted expanses, overcome two mountain passes, each 5000 meters high. We are alone in this alpine steppe. The pastel colors of these endless expanses delight the eye. Somewhere far to the north, above the shining mountains, strings of clouds stretch. It seems that we are completely

another world where the laws of the earthly world have no force. All this resembles a lunar landscape. The same strange forms, incomprehensible in their gigantic dimensions. I can't find words to express my mood. So we ride and keep silent.

Under our feet is the "roof of the world." Here it is ominously quiet and mysteriously solemn. But some magical force is pulling us, trying to keep us on our journey. The longer the shadows from the mountains become, the more surprising the play of shadow and light becomes. There are no bright colors here, which would probably correspond to this landscape as little as the gusts of a warm breeze. The wind that whistles here is cold and piercing. Only the bright rays of the sun are still able to support some kind of life here. But the air remains cold here even in the midst of summer. The colors of these lands are heavy, muted, ranging from purple skies to cinnamon red rocks, greyish greens and ocher undertones of evening landscapes that perfectly convey the soft and yet sad-sad mood of the western sky.

Real summer never comes on this earth. This landscape of strange contrasts can only be comprehended in motion. Here everything changes, everything flows into something. So the summer, which lasts two or three months here, stands in the middle between winter with its arctic frosts and ice storms descending from the mountains, which are read here in spring. What now? Spring or autumn? Or maybe winter? Or is it still summer? Tibet is almost always the same. And only a biologist can see seasonal differences. The mountainous country remains a mountainous country. Here spring is like autumn. There is not that charming witchcraft that accompanies the change of seasons in our latitudes, forcing people to either have fun, or be sad, or be drawn to romance, or make people

think about the fate of the world. Tibet hardly changes, it is the same as always. But only here you can understand the incomprehensible power of nature, which sometimes bestows small charms that warm the soul of a person and delight his heart. The local nature forms its man, it builds his body and develops his character. Tibet is as vast and powerful as the great ocean. Monotonous, incomprehensible, fantastic and wild. This is a country for people who want to try their luck.

Imperceptibly dusk is gathering. To the north, pale leaden light spills between dark cloud monsters and glittering silver spiers of mountain peaks. The sky behind us in the south glows with some unreal yellow-green brilliance. We have never seen him like this, and therefore it is amazing. This is not the gentle evening dawn of the native northern sky, and not the purple sunsets of the southern latitudes. This is the sky of the icy Himalayas, the largest fortress on our planet. I can't take my eyes off the sky. I absorb the air of these rare heavenly colors. I feel avalanches begin to roar in my soul, winds howl and mountain giants tremble. These colors are ominous, incredibly powerful and elemental. When you look at them, you feel frost and cold. These colors are a symbol of life in these parts.

We must move on to reach Giru before it gets completely dark. The vast plain stretches before us for many miles. It is difficult to say where we are and how far we have traveled, until a valley suddenly appears in front of us with terraces of rocks corroded by erosion. We find ourselves in front of the houses of the first Tibetan settlement. Hundreds of colorful flags with prayers sway in the evening wind. Already at dusk we pitch a tent. We close ourselves in it with the natives who sing us

"jo" - sour milk.

We film a lot the next day. By evening, we reach the Kampa Dzong fortress, a structure that rises sharply against the dim sky.

Kaiser Bahadur Tapa is waiting for us here, whom we sent ahead to warn the King of our arrival. Kaiser Bahadur Tapa rode for two days and two nights, but he completed the task entrusted to him just perfectly. But here we are also expecting a bad

news. The general and the governor of the province of Kampa Dzong intend to refuse us to continue the trip. They are not ready to give us permission to visit Doptra, despite the fact that the interpreter gave them generous gifts.

Although the fact that the gifts were accepted does not deprive us of hope. While our natives pitched their tent, we made our first inspection of the area. A lot of curious people gathered at the tent. We were sitting on sleeping bags when the general and civil governor of Kampa Dzong, who is a lama, appeared. The lama's servants immediately put Chamba's flour, [88] dried meat and eggs in front of us. We jump up and bow low, shake hands with noble Tibetans - in one word we act as if we were old friends. Tibetans are naive in many ways and very receptive to such displays of friendship. They are very easy to take by surprise, demonstrating their disposition.

Without any delay, both of these rulers sit next to us on air mattresses and, like children, begin to play with air pillow valves. While we chew meat, they smoke cigarettes. They are the very welcome. For obvious reasons, during our first conversation, I did not mention at all about continuing our train to Doptra. This is a very touchy moment. So far, there are no grounds for serious concern. So far, the Tibetans are very friendly. When we say goodbye, they invite us to their joint residence, [89] for a night meal (literally translated - "night meal"). Our request for some flash photography at this event is most welcome.

Already late in the evening we are taken away by a large crowd of clergymen. They must take care of our well-being, and therefore lead us on a dark night along a bumpy road under our arms.

Our path ends at the government building.

There we are led through dark, musty-smelling corridors into a large living room, where countless small oil lamps burn in front of paintings and figurines of saints. From them comes a cozy subdued light. We kill time for a while until both rulers appear. They are very richly dressed. With a polite gesture, we are offered to sit on respectable places. Everything is so clear that no special translator is required. At first, there is a casual conversation. But the conversation is in such broken language that even Kaiser Bahadur Tapa is not always able to understand what the owners of the house are saying.

Therefore, willy-nilly, all the official things that seem to me the most important, he has to voice in the court Tibetan dialect.[90]

Everything goes well. We give compliments to the hosts, and they talk about religion and treat us to a truly excellent tsang - light Tibetan barley beer. In the semi-darkness, Krause begins to fuss to equip his camera. But something doesn't work for him. Flash fails. Krause releases curses through his teeth. When after a few minutes she still earned, the situation begins to heat up. Probably the Tibetans are afraid of us. It is possible that they even hate like "white devils". In any case, the mood is already spoiled. The civil governor sits like an idol. He looks at us with an angry grimace. It is so expressive that no words are needed to understand his thoughts. The situation, even with a big stretch, could not be called favorable, with every minute it became more and more critical. The fact is that Krause, either by accident, or by virtue of his demonic essence, or under the influence of a drunk "collet" (he himself adhered to just such a version), smashes a valuable ancient Chinese cup to smithereens. Due to the confluence of such unfavorable circumstances, we are forced to state that today it is unlikely that the situation will be corrected. For this reason, we prefer to retreat as quickly as possible in

this environment. Before that, we try to convince the Tibetans that we are very grateful to them. We give a few bows. We manage to breathe calmly only on the street, when a fresh wind blew in our faces.

I want to spare Krause the thought that he was the one who ruined this evening. I say it was a coincidence. But he himself, however, like me, does not believe in it. Everything was too well read on the face of the imperious governor. In the tent, I say that due to the bad situation, we need to eat. But for obvious reasons, Krause has a poor appetite. But we both slept exceptionally soundly.

We wake up very early and use the great morning to make movie sketches and photographs. We were just filming a few scenes from the life of wild Tibetans (they were driving sheep to tie the animals and cut off their wool with long knives) when the governor invited me to his place. "So, then, our affairs are not so hopeless," a thought flickers through my mind. I comb my beard and put a pith helmet on my head. And please report me. I am internally mobilized and pour out in a typical Asian manner all the flattery that I was capable of. And I start from afar, gradually compressing the circles in order to move on to our true goal. A newly arrived interpreter comes to my aid, whom I cordially greet. Kaiser Bahadur Tapa, always extremely tactful in such matters, slips a few silver rupees into the governor's long sleeve. The meeting of the rulers is later joined by the commander of the fort with the rank of colonel and an influential aristocrat from Shigatse, the permanent seat of the Panchen Lama.

"They want to surround me" is my first thought. But I drive her away from me. After a respectful greeting, I begin to develop a ball: Shigatse - Tashilhunpo - the monastery of the little Panchen Lama - China. I reduce everything to very understandable things that might be of interest to them.

I play my "gramophone record" without interruption until the gloomy faces of those present begin to kindle. In order for their faces to finally brighten up, I had to talk non-stop for almost an hour and a half. I poured a waterfall of soft words until finally they

appeased. When it was time to part, we bowed to each other. For them, I was the exact opposite of the whites they had to see. They realized that I was good at religion. Plus, I've traveled more than anyone they know. And when the victory was almost in my pocket, I decided to tell some funny, but completely innocent stories about the little Panchen Lama. I told them that the Panchen Lama is depicted in one of my books in a special place. After that, they ask me in chorus if every German pays respect to this image. To this question, to the delight of all present, I give an affirmative answer. I go on and say that, despite being German, I greatly revere the little Panchen Lama as a Buddhist deity. After that, the interpreter, making obeisances, declares that, in spite of my white origin, I revere the Panchen Lama very much. This finally melted the ice of mistrust. And now I decide to hit right on target. I request that we issue entry passports so that we can continue our trip to Doptra. After some thought, the civil governor, who, apparently, is the most important of all those present, explains that, unfortunately, he cannot send a request to Lhasa. To avoid complications, he suggested that we calmly proceed further. But at the same time, he asked not to tell anyone about the service rendered to us. Before I can say goodbye, the general assures me that it would be a great honor for him if we could stay at his castle for three or four days on the way back. After that, all participants in the venerable meeting are filmed. As a token of my highest gratitude to each of them, I extend both hands. I'm sure the rulers

The Kampa Dzongs gave us the best of all wishes that could be made to those who set out on their journey: "All the Buddhas on your journey. Go." And we moved on.

By this point our mules were starving. This was explained by the fact that in the vicinity of the fortress of Kampa Dzong it was strictly forbidden to graze strange animals [91] although they never did anything wrong for the Tibetan pastures. As a result, our mules almost had to be forced to move in the direction of Doptra. Probably Kaiser Bahadur Tapa's mule told my mule what lay ahead.

If we knew what awaits us the next day, then, in spite of all the generals and governors, our mules would be released for several hours to freedom, since not a single even the strongest mule can cross the Tibetan swamps on an empty stomach, nor risk finishing its life at their bottom.

In our arrogance, we got it into our heads that we could reach Doptra on the same day. We hurried and drove the mules across the sands. We blindfolded the leading mule so that it would not notice or be frightened by the lizards with which the area was infested. There was sand all around, only sand mixed with scarce hard-shells. The wind was so strong that we almost didn't see or hear anything.

An hour later we reach the small village of Tanga, where every person, having five senses and common sense, would certainly set up camp. However, we have no mind, no hearing, no sight. The tragedy begins with the fact that, unable to withstand many hours of riding, a horse collapsed under me. To make the symphony of the steppe more sonorous, heavy rain begins. Now trouble haunts us almost every minute. The caravan disperses. Kaiser Bahadur Tapa is leading my horse by the bridle. The inevitable consequence of this is that our interpreter is far behind and we lose sight of him for almost a whole day.

The rain is getting stronger. I go forward myself and lead people. I threw a rubberized raincoat over my shoulders and move towards a sheer, lead-black wall of bad weather. I'm ready to set a good pace to get the others involved. But this can only last until everyone is out of sight. From time to time thunder is heard, which with its peals runs across the plain and is reflected somewhere in front of the invisible mountains. At dusk, I see a wild goose, a tern and a herbalist. [92] These are the only living beings that appear to my eyes.

It's getting uglier and uglier. No doubt we are approaching some kind of swamp or large lake at Doptra, the appearance of which I have been waiting for several hours with my field hand. According to our map, we should have reached it long ago. But in reality it is in a completely different place. No map of Tibet can claim to be exceptionally accurate! Sands and desert lands become softer. Despite the fact that I have fairly light boots, with every step I sink into the mud almost to the ankles. A stormy wind hits me in the face. But I still hope for the best. After all, somewhere in this valley there must be this thrice-cursed Doptra. When will he finally show up? At some point, it seems to me that we are spinning in a circle, the landscape surrounding me is so monotonous and dull. Despite the high mountain air and completely soaked clothes, I feel fresh. But I just can't find my way. Kilometer after kilometer I step on shifting sands, to where there should still be a road that runs through the swamps. I try to focus on the swamp bumps, but in vain. Only long rows of lanes filled with water hint that there was once a "road" here. These lanes remind me of railroad tracks that run to the horizon and get lost somewhere in the distance, merging with the rainy sky. When the ashen gloomy sky overshadows everything around and leaden clouds pour kilometer-long streams of rain onto the barren land, then it is difficult to move forward through the Tibetan mountain valleys. This world is ruled by pale spirits and cruel vengeful demons. Here is your death dance

a storm dances and a person becomes a victim of natural elements. When you see all this, you begin to feel like just a shadow that was cast at some point. The eyes see only the storm, and the ears hear only the piercing howl of the wind, but all these sensations take root in the soul. And if you ask yourself how you can describe such omnipotence, then you cannot give an answer to it, if only because your soul does not dare to do this.

Truly, I am beginning to understand the weather-hard, red-skinned Tibetans when they describe their country as a stronghold of the gods. Almost powerless, we white people try to resist the rampage of the elements, and a sober European scientist will certainly make a mistake when he tries to comprehend these regions. What he formulates will be just a miserable human creation. It will be like a pearl that has lost its alluring brilliance. No living person can dive to such depths, but perhaps only an artist can try to convey a shadow or reflection of this greatness. In fact, it is necessary to study the soul of this country, but it is as little comprehensible as the soul of a Tibetan, shining with thousands of mystical visions. An incredible play of light and shadows takes place in it, it is an almost primitive soul that could only appear in Tibet. It is no coincidence that the mystical radiance of Tibet attracts representatives of all civilized countries, and the forbidden country itself is perceived as something supernatural, mysterious and demonic.

As a researcher, I am interested in the abundance and diversity of life forms in the tropics. But if we compare the diversity of tropical Asia with this heroic country, then the former loses. Local nature can also give a lot to the researcher, but it gives much more to a person, since he will have to courageously achieve success here alone.

The rain continues to make noise, but its jets are weakening. Finally, in the middle of the impenetrable night, surrounded by water, we decide to settle down for the night. This is not the easiest thing to do, as the rain attacks and the tarp escapes from wet fingers. In the dark it is very difficult to drive animals. It's even harder to unload them. But it is almost impossible to set up a tent in such weather. Hammering pegs and pulling ropes turn into an excruciating ordeal. When we finally set it down and plopped down on the wet ground with a sense of calmness, I feel almost happy. We are glad that on such a night we have at least some kind of roof over our heads. We undress and hang up the completely soaked clothes. Kaiser Bahadur Tapa is gone, he is behind. We begin a modest meal We devour the foul-smelling soy mass that we bought in the fortress from a dirty street vendor, we take a sip of choco-cola, which we drink from a single flask (all the rest went to gifts to the governor) with tea that tastes like yok

manure.

The horses are bound together and released into the darkness.[93] Peneus spread the sleeping bag between us. And now we are plunging into a righteous dream, which we have dreamed of for so long.

As the early light of the coming morning breaks into the tent, we see a continuous drizzle. He raps on our canvas roof and sings his boring, monotonous song. I look out and see a dense wall of terrible greenish fog. The cries of waterfowl resounding from it tell me that we are near the shore of the lake. But it is impossible to be more precise. There is not even any hope that we will be able to find our pack animals. We have to wait for the sky to clear. The soil does not cause much concern. The spirits can no longer hide Doptra from us, and in any case, today we must get to the residence of King Taring.

We have no choice but to refresh ourselves with cold and tasteless food, which we have plenty of, and then climb back out of our sleeping bags and continue to sleep on. The second time we wake up at around 8 o'clock. We rise and begin to prepare to reach Doptra. Temporary accommodation is being sorted out. We are starting the finish

dash across the great plain. I am almost sure that Kaiser Bahadur Tapa, who knows these parts well, was able to get to Doptra at night and no trouble happened to him. The night temperature was around zero degrees, so there was no serious danger of hypothermia. In addition, this 21-year-old tomboy has so much experience that it was hardly worth worrying about. While we are unpacking the tent, Peney is looking for horses and mules. It is hardly possible to describe my surprise when the exhausted Kaiser Bahadur Tapa and his tired horse appeared before us. He, as always, holds out his hand, says "salaam", takes off his hat and bows low. He does it as if nothing happened. Even in such a situation, our translator did not deviate from the accepted rituals. It was felt that he came from a Nepalese noble military caste.

Just last night, Kaiser Bahadur Tapa came across a caravan. He spent the cold night in the drovers' tent without food or drink. But now he looks fresh and cheerful again, as if nothing happened to him. He is exactly the kind of guy our expedition needs. Some time passes before Peneus arrives with the animals. Satisfied with this, we begin to prepare a cold, nasty soup from stale, unboiled lake water and rain-soaked flour. It turns out something terrible, but due to the fact that the stomach is almost empty, I suck it into myself like a pump. But the meal didn't go well for me, unforeseen consequences begin from such a stew, as if I had drunk half a liter of castor oil. Already before departure, sharp pains arise in the stomach, a strange feeling of intestinal weakness, which is accompanied by severe dizziness.

Since by this time the sky had cleared up and the ruins of the old castle of Doptra could be seen on the horizon, which were almost a stone's throw away, I make a decision. Despite the intensifying pains in the stomach, we must make every effort to find the caravan trail, from which we moved several kilometers in the rainy darkness. Distance to Doptra Pensi estimates three or four miles. Krause and I come to the conclusion that we must reach the target in the given conditions[94] in an hour and a half. With this setup, full of hope, I set off on a journey through the sands soft with moisture. Before we had time to drive for an hour, I was cringing from intestinal colic. She won't let me go. But the worst thing is that the distance to Doptra almost did not decrease. A clear blue, shining Tibetan sky spreads over me, covered with countless snowfields, ivory-colored cirrus clouds float. They stretch from edge to edge of the horizon, which makes this vast boundless country even more boundless. But around me there are only sands, water and swamps. Terrible desert. Somewhere the air begins to tremble, and it seems to me that a ghostly fatamorgana appears to me. From time to time this insidious silence is broken by the metallic cry of a white-tailed eagle.

As my insides begin to calm down, I notice a golden lamb circling above me. I look after him and continue on my way. Far above the bolts, the calls of steppe hens ring out. Somewhere, arching their necks, black cranes are chirping. I continue

move across the shifting sands until I spot Kaiser Bahadur Tapa leading our animals on a rope as marshy ground will soon set in. Before I can get on my horseback, colic pierces my stomach again. I stay in the saddle and grab the mane until my stomach lets go. Krause and the other caravaners must not notice anything.

We are lucky and we quickly find the lost road that leads us through the swamps. But the more swampy the area becomes, the more conditional the road becomes. At some point, it disappears completely, and swamp bubbles begin their dance around us. You can no longer move in this direction. We have to cross huge sand dunes, which with their white sands remind me of the Gobi Desert. Behind them we discover a river 60-80 meters wide. Forcing it at first glance seems like a simple task.

So go ahead! Water reaches our animals to the stomach. The current of the river is so strong that we are about 100 meters away. We suddenly find ourselves in the middle of a muddy rapid, turning into a swamp.

Kaiser Bahadur Tapa's strongest mule fell first. When I want to turn, my horse loses its balance and falls. She is dragged by a stream that strives to drown the animal. Our interpreter's mule rises to its feet with a mighty roar. But from this powerful movement, he plunges into the mud almost to the very saddle. The mortally frightened mule thrashes with all his might until he begins to feel relatively solid ground under his feet. I see that my mule is about to drown. I jump out of the saddle and plunge myself knee-deep into the sandy swamp, which sucks me deeper and deeper. Trying to pull the animal out, I plunge almost waist-deep into the icy slush. Finally, the hind legs of my animal, centimeter by centimeter, break out of captivity of unsteady sands. Kaiser Bfsadur Tapa hurries to my aid. Now we are pulling the mule out of the swamp together.

When we take a breath, another reaction begins in me from incredible efforts. A sharp pain pierces my intestines, it seems to me that my stomach is about to burst into many pieces. In these terrible moments, I see hundreds of needles bristling in my stomach. A fit of weakness seizes me, and I sit in the saddle in the middle of the river. Cold sweat drips from my forehead, I lose control of myself. In the end, I hand myself into the hands of fate.

Only when I come to my senses am I disgusted—disgusted with myself. Kaiser Bahadur Tapa helps me clean up and I settle on the shore. Gathering my strength, I continue my search for crossing the river. We find a new place. There the river is deeper and the current is faster, but the animals feel the hard, stony ground under their feet. Here we successfully crossed the river.

The sands begin again and the slopes of the dunes stretching into the distance. On top of that, we once again find that Dop-tra has not become closer to us. Despair seizes me. I curse myself and shake the air that I was so stupid to act recklessly. But this does not improve the situation in which we find ourselves. We have only one way to try to find a passage in the swampy soil. We end up whipping our mules to get them out of the squelching slurry. But there is a test ahead - it is a semi-swamp-semi-lake that stretches from horizon to horizon. In the light of the sun, it gleams merrily, but the picture does not please us at all. We have only one way. There, behind this barrier, lies Doptra, approaching us. We don't have a choice!

We are trying to cross the water barrier in at least ten places. But every time we start to get stuck, we come back. We try again and fall back again. Once again, and again failure. Kaiser Bahadur Tapa is busy trying his best to pull the animals along. But the mules, out of strength, refuse to take even one step.

Finally, after numerous attempts, when we had already begun to lose hope, a tolerable ford was found. Our mules fall more than once. Surrounded by water on all sides, we follow the swamp, cursing the curious terns out of anger. After most of the swamp was left behind us, we find ourselves on a dry island. Now our biggest

the concern is Krause, whose mule carries very valuable photographs and films on the expedition, which are very sensitive to moisture. We let our animals "graze" on the island. When the caravan has rested, our brave and faithful Kaiser Bahadur Tapa returns. Our desperate Nepalese, with tears of rage, more than once embarked on a risky path to find us a ford. Each time Kaiser Bahadur Thapa did it voluntarily and always did a great job with

with your assignment.

But at that moment I fall on the wet ground and fall asleep. I am so tired that everything seems useless to me. Having exhausted myself, I became cowardly and cowardly. Falling asleep, I feel how it burns

me in my stomach.

About an hour has passed. When I wake up, I see ravens and a blond-headed white-tailed eagle clustering around me,^[95] waiting for the moment to feed on me. I notice Krause, Penya and Kaiser Bahadur Tapu beaming with happiness. They were able to overcome all the difficulties, and now they are back for me. Judging by the position of the sun, it is now the second half of the day. Now it really remains an hour and a half to Doptra.

We ride and try to stick together. We look terrible. From boots to the very collars we are covered with mud, which, mixed with silt, has turned into a thick crust. Our mules fell a few more times. But now that the danger has passed, we can take some pictures. But we want to save most of the diaper for the return trip. We drive on and on, getting closer to Doptra. Someone is walking towards us. This is our friend the Minister, whom King Taring has sent to help us. The fact is that His Majesty watched our battle for life in the swamps for several hours. "The first man of the state" decided to come to our aid. We find this very touching. Mr. Minister, walking barefoot, is covered with mud no less than we are. We happily shake hands with each other. This is a very strange meeting. The minister, who knows the local roads more or less well, accompanies us to the very royal residence, where not only the king and his family, but also the entire population of Doptra are preparing to meet us. When we approach the castle, we begin to distinguish its powerful walls, the monastery and nearby houses. We are embarrassed that in such an indecent form we should appear before the king. However, the minister insists on it. Under any circumstances, we must pay a visit to the king, since our meeting was supposed to take place last night. We were exactly a day late, and therefore His Majesty began to fear for our fate. It was this that made the king pick up field glasses, which he did not release for several hours. In the end, we had to come to terms with our terrible appearance.

Having escaped from the swamp to the expanse of the steppes, we suddenly found a road three meters wide, which was framed on both sides by stones. She led us directly to the royal residence. Now we do not allow our mules to turn right and left, which they want to do with enviable frequency, but we force them to follow a straight path. At the end of the road, we have almost no control over them. But having mounted our saddles and put them under the ribs with our heels, we solemnly enter Doptra. A dozen royal servants gathered in front of the gate. All of them are dressed, unlike us, in clean clothes. Some take our animals by the bridle, while others lead us through beautiful green gardens. We actually do not have time to admire the cleanliness and well-groomedness of these luxurious groves. They surround a small castle on all sides, to which paths strewn with light gravel lead. The king who met us has already left it. In addition to him, we are met by a queen rustling with silks, on whose head is a giant headdress, and a princess, who is dressed in the evening dress of a nun.^[96] They come down the stairs and kindly invite us in. We bow respectfully and shake hands most cordially.

At the same time, the king, as a sign of deep respect, puts his first gift in my hands, a white silk coverlet. The king warmly greets even Kaiser Bahadur Tapu, who behaves very tactfully. We go up the stairs to a large room. At this time, I do not stop bowing and saying compliments to the king, which quickly replace each other. Tea is served in the splendidly furnished living room.

There are still people on this earth who are completely closed in their culture and do not know, and do not want to know anything about the problems of the big world. These people, very active spiritually, have refined manners, but prefer to live only in their own world. They lead a happy, albeit somewhat limited existence, and show no sympathy or antipathy for Western nations that are actively fighting among themselves. They prefer to be quiet. They live in magical places and

spread a mysterious halo around them. These people, whom we should honor, live proudly and powerfully in the spirit of the times, which corresponds to our centuries long gone. When suddenly an exhausted, purposeful European appears before such an influential Tibetan, he begins to feel the whole atmosphere of these lands, which is embodied in one Asian person. The most amazing thing about these encounters, of which I have had a great many during the last ten years during my Asian expeditions, is that we are beginning to be imbued with the deep respect that these Tibetans show to complete strangers.

them people.

Such bearers of high honor from the ancient Tibetan noble families are the rulers of small territories.

They are superior to all the rulers of our world in that they are truly kings. Unlimited in their power and dependent only on a fanatical religious faith. Often they are cruel, but in most cases just leaders who discipline their people and do not allow anyone to interfere in their own affairs. This complete independence, bound only by the natural respect that they enjoy among the local population, makes such people very pleasant to talk to. They do not ask me about our country, they are not interested in our customs and traditions. They have enough of their own knowledge. They live by laws that are thousands of years old. Through hundreds of generations they have absorbed the culture of which they are living carriers. In a word, there are still people in this world who lead a peaceful, but masculinely proud life. They are happy and live without worries, as their thoughts revolve around other things than we Europeans. These first, somewhat chaotic impressions came to me when we met the fairy-tale king Taring, ruling a princely state centered in Doptra.[97] We had three days to be his

guests.

All the days of my stay in Doptra, I do almost no research of my own. Most of the time is spent negotiating. But despite this, I feel a rare calmness. I have already almost achieved the fulfillment of the great goal. After all, neither in Germany, nor in England, nor in India did I manage to get permission to go to Tibet. However, most of all I am happy for Krause, whose eyes simply run wide. He shoots and shoots again. When I am free, I act as an obedient assistant to the operator. Sometimes I have to be the director myself.

But back to our tea party. The queen, constantly whispering prayers, hardly takes part in our conversation. The king himself turned out to be a very cheerful and open person. It tells a lot about Lhasa, whose government informed about the goals and objectives of our expedition. Our first audience lasts about an hour and a half. When we finally break off and part, we find, to our great surprise, that many servants are waiting for us, who should help and serve us. They lead us to a special tent, which is built in the English style, where we close ourselves to wash.

Warm water, Japanese soap, snow-white towels awaited us there, which, to our great shame, remained dirty for a long time after use. The Tibetans also took care of other hygiene products, which are hardly worth describing on these pages. All these things seem unusual to us, but, to our joy, we get used to them again. Having washed off the crust of mud, we were just getting ready to take a break from multiple difficulties in our cozy tent, when we were served food. All subsequent days that we spent in Doptra, we were fed truly like a king. Having learned about my sick stomach, before the meal, the king himself wrapped a silk plaid around my stomach, which almost immediately helped. At least in Doptra I

never complained about the lack of appetite. We were served Chinese dishes of the finest preparation, of which there were from ten to fifteen pieces each time. We were treated to magnificent cucumbers, delicate salads, delicious vegetables, beans, lamb brisket, pork and the invariable mien, Chinese

a dish consisting of a mixture of rice and pasta. Our meal is long. We sit at a table covered with a perfectly white tablecloth and wipe the grease dripping onto our beards with real table napkins.

Later I learned that the king maintains a whole army of collectors of delicacies who get delicacies in Shigatse, Lhasa, Kham, Western China, Nepal, Bhutan, Sikkim. This explains the fact that in wild Tibet we can please ourselves with exquisite food, which is prepared so skillfully that it would be an honor to the best Chinese cooks.[98] In my opinion, many of these dishes were unique. Later, I was informed that for all three days for us, each time, they prepared new dishes that had not previously been served to us on the table. If cold winds howled outside, then we ended up in some kind of Tibetan fairy-tale country, where rivers of milk flowed. I rarely trusted my stomach, but this time I had to rely on King Taring's exceptional taste. Krause's stomach began to strike already on the second day. I agree that even the biggest glutton would find it difficult after so many days of hunger to destroy so many delicacies in a few hours. After each meal, we were served a wonderful light "collet", which Krause was especially happy about. I will not conceal, and I myself had a taste for this excellent Tibetan beer. As a result, not a single evening passed for us in a boring atmosphere. We laugh and joke a lot. I don't even suggest singing a few German songs to His Majesty. The king is wildly delighted. Krause has a better ear, but I have a more sonorous voice - in the end we give a unique concert. Even Kaiser Bahadur Tapa, whose voice is more reminiscent of the "Regensburg cathedral sparrows", with all his indecision, drags on a Nepalese love song. Foolishly, I ask the king to sing something too. But he immediately assumes a royal bearing and makes a serious face, which is befitting to maintain in the presence of the queen. We say goodbye by the hand to go to sleep. Here we notice the moon and drag with Krause: "Good moon, you walk so quietly." After that, His Majesty reverently retires to his chambers.

Three days flew by unnoticed. When we drive to the lake or film in the vicinity of the fortress, we are followed by servants who carry thermoses with hot tea. As we tour the nearby monasteries, young Tibetans carry our cameras and film equipment. Our every desire is fulfilled instantly. It remains to solve one more problem. But our caring king intends to fulfill our request and send a letter of recommendation to Lhasa only if we present him with a few more gifts: Zeiss binoculars with ten times magnification, a travel first-aid kit and a large metal mirror for the queen.

According to the good old diplomatic recipe, all negotiations are conducted only after a meal, since in most cases you can bargain for something on a full stomach. But the negotiations are hindered by the puffy and very energetic queen, who gives her husband advice, from time to time addressing him with short remarks. After that, with the same regularity, we get a refusal. For her, it was a playful game, during which she inserted her objections into the words of the standard prayers.

Although the now deceased English poet Kipling was not a friend of the German people, but along with his immortal works, he introduced the phrase "Retae Oh {Ne sresies" ("A woman from birth"), which should correspond to the German proverb "Women are worse than men." I apologize to the ladies, as I know there are many exceptions, but with regard to the Maharani of Sikkim and the Queen of Taringa, this saying is exceptionally true. As a result, we have to change tactics and suck up to this noble matron. In this we succeed. On the eve of our departure, the entire royal family escorted us with gifts in the form of carpets and silver items, which should have been a very significant addition to our ethnographic collection. We say goodbye at dawn to our charming host, who bestows upon us great honour. He

escorts us to the horses, after which he throws a snow-white wide silk scarf around the neck of each.

Shawl opening

Several months follow, in which, far and wide, they traveled along the deep valleys and mountain passes of the Himalayan massif. At this time, diplomatic negotiations are going on through Lhasa, London, Silma and Gangtok. We eagerly await the response of the Regent and King of Tibet, to whom I have submitted a lengthy petition. In addition, rich gifts were sent to the Council of Ministers in Lhasa and to His Holiness the Regent Khutuktu Rimpoche.

Why not at this time, in joyful anticipation, indulge in stories by the light of a flickering fire?

We revel in our daily scientific progress. Difficult and very difficult tasks make you forget, driving away sadness and worries. In the south, the Himalayan giants rise; in the north, the ocean of the Tibetan steppes spreads into infinity.

Our products are coming to an end. Rice, which we eat almost every day, is so tired of everyone that, by common consent, I decide to send south for money and fresh food. I think this will cheer us up.

Despite the fact that we missed the moment to make another courtesy call, the kind Finnish missionary from Lachen, having learned about our difficulties, sends her native pupil with a lot of simple products (her own grown vegetables and freshly baked bread), which at that moment seem to us a miracle. What wonderful gifts they were! Every time we filled our mouths with them, our hearts overflowed with gratitude, and we would feel like wicked boys if we fundamentally refused the gifts of the Christian mission. Miss K., a kind soul, sent us a sweet, thoughtful letter, in which she said that perhaps we would not refuse "in ice and snow" to accept a small gift and God's blessing. We accept the first and dutifully demolish the second. We answer her cordially

letter.

From now on, things went on with us, as with the proverbial "God in France." One can think differently about missionaries, about their more or less useful activities. But one cannot fail to realize that the inner missionaries and the missionaries abandoned in the wilds have long been lonely explorers helping us. It would be foolish to turn your back on these idealists. If we want to assess the results of their research activities without prejudice, then this would also be very ungrateful.

For us, to our impudent happiness, the activities of the Finnish missionary in Lachen went far beyond the scope of a daily blessing. What I want to talk about. Trying to be impartial, which, in fact, is for the readers themselves to judge, I still cannot refrain from a compassionate smile. Everything I say next is true. In the course of the story, you yourself must decide whether to believe in it or not. I myself do not undertake to make judgments on this matter, because, as a scientist, I must strictly adhere only to the facts, which I will list below.

So, a native Christian, a messenger from a Finnish missionary, came to us. He went up to us in the mountains with pastries. A dashing hat is worn on his smart head. He speaks some English. In Tibetan his name was Lope, but after baptism he took the sonorous name Timothy (Timothy). Since all our subsequent adventure will be directly related to the "black spirit of the mountains", which has a lot in common with religion and the original Tibetan religious ideas, we will call our hero a less Christian, but shorter name Timo.

On a memorable evening in July 1938, after a whole day of exhausting work in the mountains, I met Timo in our camp. I liked this little one at first sight. In the end, we sat down to chat around the fire, the fire in which was supported by dried yak dung. IN

in the course of the conversation, I ask him about everything that I already know myself, and about everything that I would like to know more: about animals, about hunting. I will make a reservation that when talking with a native, it is always necessary to clarify whether he is lying in the hope of a good "baksheesh", [99] or whether he is still telling the truth.

In spite of, or yet because of, his Christian confession, we took Timo for an unfit for nothing vagabond. But he became one of our best people: a witty, hardy and good deeds guy of 29 years. He is a happy father of two strong boys, whom he also baptized. During the evening conversation around the fire, the topics of our conversation jump from one to another. It all starts with royal argali, then moves on to kiangs, blue sheep, gazelles. And then I ask Timo, whose ancestors immigrated from Bhutan, does he know anything about swift takins? This wild, legendary highland animal is half cow, half antelope, long-haired and very gloomy in appearance. Science has known only a few specimens of this species. No, Timo hasn't heard anything about takins. Later I will be able to localize the takin's habitat at Lachung in East Sikkim.

But," Timo lowers his voice and speaks very mysteriously, "there is another very rare animal in Sikkim, something like a buffalo or a yak. It appears below near Tsung-tang in the area where the Lepchas live, at an altitude of 4000 meters in the steepest and most inaccessible mountains. No white man has ever dared to go there. "Shawls" is a fabulous creature, about which the lepchas keep deathly silence, since it lives on a holy mountain and is as holy as a deity. Shapi is the black spirit of the mountains, which no one could hurt. There were only four or five Lepchas who could boast of having seen him. I have always wanted to come into closer contact with the people who retired in the jungle, knew all the tricks of the wild mountains and could live without lighting a fire for months. So he, Timo, was the only living Lepchas who was seen by the hats with their own eyes. I am immediately inspired, a furious fire flares up in me - brighter than in the fire itself. Shapi-shapi-shapi - I moo like a bull, feeling my blood begin to boil. I immediately called all the Sahibs in my tent and invited Timo, he had to repeat to them all the same things that he told me. It seemed to me that all the magical spirits of the Himalayas gathered in council.

"I believe this guy," I jump up from my seat, "he couldn't come up with such a thing. Of course, I do not fully share his fantasies. But, gentlemen, this may be the greatest success of our expedition. If this animal exists, then we want and we must find it. And no matter how difficult it will be. I have long assumed that a large animal unknown to us lives in the middle mountains. Research results point to just that." We meet eyes. I see that everyone's eyes are burning, in which energy pulsates. "Damn it, this could be the thing that would mean a scientific triumph for Germany. What will the gentlemen of the British, who defend the priority right to carry out scientific research in Central Asia, say then? Who consider themselves too smart and believe that no one knows Tibet and the Himalayas better than they do?

Oh, holy heavens, and if this is really true, if the hat is not a product of Asian fantasy, not some kind of "migu", as Bigfoot is called, not some kind of upright monkey? It would be fantastic.

Timo claims that four years ago he actually saw the hats with his own eyes. Somehow he needed some lichen usnea, with which women dye their clothes in beautiful colors, for the household. He got ready for the journey, taking with him a bag of tsampa flour and a long "how" knife (machete). He walked through the jungle for two days, until he reached the paleoarctic zone in search of the necessary plants. When on the third day the dense jungle ended, and the lianas gave way to fir and rhododendrons, he first encountered the first traces of fairy hats. As he surveyed the snowy peaks to avoid dangerous landslides in time, Timo encountered for the first and last time

eye to eye with these mysterious creatures that disappeared into the mountains before he had time to figure something out. There were a whole herd of them. They were about the size of "little yaks". But in

disheveled wool they looked very wild.

Timo had nothing more to say. He didn't even know if hats still lived in those places. He only repeated over and over again that those parts were dangerous, very dangerous. He doubted at all whether it was worth going there with our porters and tents. According to him, there was not a single flat place where a tent could be pitched. When I approach him and say that he should go with us to the place where he saw the hats, Timo lights up with this idea. But first, I take his word that he will not tell anyone about our plans. I start by memorizing Timo's words about shawls by heart. Now they're constantly spinning in my

head

Now we invite all our people to us: porters, caravaners and guides. We ask them if they have ever heard of an animal that sounds like "shapi" in the language of the Lepchas. Everyone is shaking their heads. Only Akhei, a poacher from Gangtok, pricked up his ears and, after thinking, said, "Yes." He was familiar with the name of the animal. But he did not claim that the shapi was still an existing animal, nor did he know that the word referred to an animal. In one village of Lepchas cut off from the whole world, he heard people swearing and calling each other "shapi". In addition, the Lepchas call the most ugly people "shapi": you have a face like a hat.[100] Even in the civilized world, depending on temperament, level of education and location, we can call our favorites, as well as hardened enemies, animal names.

After hearing the words, our mood improved. But when the enthusiasm subsided, quite natural fluctuations began to arise. In the end, all Sahibs had to express their opinion on this matter. In doing so, we agreed on several things. Firstly, hats can wait a long time for us, but it was not good to leave the started work unfinished. Secondly, under any circumstances, we had to wait until the end of the monsoon season in order to start this venture. Not at the beginning of this terrible a / a season, at least towards its end. As a result, the operation to find the hats is postponed, perhaps until next year. We must wait until the weather conditions are most favorable for this expedition. In addition, we had to have a guarantee that by that time the number of successful scientific projects would justify our entire Tibetan enterprise as a whole. It was possible to decide on a risky operation in conditions when, as climbers say, "you take a step when the next one is insured." Then we draw a map by hand and try to determine the habitat of the hat. At the same time, Beger recalls that he, somehow looking down from a high cliff, on which he even felt dizzy, noticed two strange animals wandering north, which, perhaps, we were just discussing. He must have seen the mountain antelopes, which were found in abundance in those parts. As a result, we almost all agree with the assumption that the mysterious animal must live in the hard-to-reach mountains between the Talung Valley and the Lachen Valley. These mountains were white spots. It is not known if any of the Europeans wandered here before. Now we behave like climbers who want to conquer the already well-known alpine peak in a way that no one has done before. According to Timo's description, it was safe to say that it was a new group or even a type of takin. Therefore, on the cover of my diary, I draw a mysterious animal in the style of primitive rock art. I describe it the way I imagine it. After that, Timo confirms with lively satisfaction that both the drawing and my description are very similar to the creature he saw.

Krause thinks it could be some special panda - he already dreams of Eastern Tibet. Wienert, on the other hand, like a man who works with hard numbers, listened

our conversation is highly skeptical. He didn't say a word, just shook his beard and his hair, which looked more like a lion's mane. Then, with the important air of a resident of East Prussia, he said: "Well... faith moves mountains." Thayer, as always, was the biggest and most incorrigible optimist. He was a typical Bavarian who knew no doubts. When it came time to act, it was he who became my companion.

For the next few months, we are convinced that shapi is a type of takin. We have high hopes for this version. Not a day goes by that we don't think about the fabulous animal. In the evening, when the red reflections of the fire play on our tanned faces, we make plans. We are filled with inspiration that knows no bounds.

A month later we arrive in Lachen. There, Timo shows me the old, completely peeling skin of a young schapi who wandered into the valley many years ago. Once in the hunting grounds of the Lepchas, he was immediately killed with stones and knives. Now the puzzles begin. I immediately reject the version that it was takin. From this time I start thinking about an animal associated with Kashmir, Nepal and the Simla mountains. It is called "tar" and is known for its sharp and very specific smell. Among the English hunters who shot him, the tar is famous for its musky smell. That's what the peeled hide smells like! Thanks to my very sensitive olfactory organ, I received the first clues in which direction to move on.[101] The days go by slowly, until the moment finally arrives when we, full of enthusiasm, can rightfully proceed to our biggest zoological event. In the meantime, snow fell in the mountains, sometimes reaching a depth of a meter. Ten days sweeps us to Kanchenjungi. As a result, because of the snow, even our largest tent, the "German Hall", is not visible. The total number of our expedition by now has grown to 60 mouths. As a result, food became scarce again. If St. Hubert had not sent us some fat blue rams, we would have found ourselves in a very difficult position in the mountains, where at night the frost fluctuated between 12 and 18 degrees below zero. In the morning our broad beards are covered with white frost.

When the winds dispersed the clouds and finally the tropical alpine sun began to burn and warm with all its might, we were suddenly struck by snow blindness. She disabled a number of our natives. Despite the presence of dark glasses, two of us were also injured. From time to time we have to take breaks to rest our eyes. When the blindness passes, we get back to work in order to have time to finish what we started.

Loaded with scientific trophies, we triumphantly descend to a height of 2700 meters. Now we have time to sleep and start making more specific plans for finding hats. We have to outline the path ahead very roughly. The natives are unwilling or unable to give us a precise direction, nor give us any landmarks in order to arrive at the place where the hats live. As a result, we must go almost at random into invisible distances. Some of the Lachen who searched for stray yaks in these eerie regions describe the place as devilishly dangerous. As a result, Krause can hardly hope that he has any chance of filming the unknown hats. As a result, he prefers to focus on the wild jungle around Lachen. Beger is engaged in his anthropological and ethnographic research. Wienerth made up his mind to travel to the eastern ridges, which he hoped to cross at some point, weather permitting. As a result, our team is divided. Our food is sensibly divided into several parts. In the evening, before the start of the search, I knock on the shoulder of my faithful comrade Geer: "Old man, it's time to start." Geer is firmly convinced that whenever the two of us get down to business, it starts to go well almost immediately.

The next morning we waved to our friends who were temporarily staying in the camp. They shout "no fluff, no feather" to us, and our little marching column heads south.

Due to the abundance of snow that covers all the mountain ranges, as well as the jungle and thickets of rhododendrons, we almost immediately abandon the plan to move forward towards the passes. Now we want to make a dangerous climb directly from the subtropical valley. We say goodbye to the paleoarctic region and head towards Manshitang, a small plain nestled in the middle of the jungle. Here we leave most of our Lachen porters, who would be indispensable in the area of Kanchenjunga or Siniolchu, but in the area to which we are heading, they would be exhausted almost instantly, not even approaching our goal. Timo and three other stocky poachers remain in our retinue.

Geer, together with Timo, goes to Zunggang, where fourteen strong lepchas are hired. They are stubborn like wild cats and able to climb trees like monkeys. Only they meet the requirements that we make in this campaign.

In the meantime, I want to study the valley and the adjoining jungle, which rises almost vertically up the rocks, for the possibility of climbing. In addition, I do not forget about my ornithological tasks and study birds along the way. But then I entrust this task to three lepchas, who not only repair the bridge of vines hanging over the turbulent river, but, dressed in rags, for almost a whole day they make their way through the jungle in the direction of the river, thereby preparing the "road" for us. For 12 hours of tedious work, they manage to clear from 3 to 3.5 kilometers of the path. This is an amazing performance that we cannot pay them too much, because on the other side of the river the most remarkable thing in this situation awaits us - multi-story jungle. When these three thorny and thorny lepchas return to our camp in the evening, tired and completely exhausted, I can only shake their hands, thank them and give them three cigarettes. Then the night comes.

Before the dim shadows had completely left the cramped valley, I was already awake and left the tent to watch the first rays of the sun, as if climbing on top of each other, bathe the majestic cathedrals of rocks in a crimson hue. That is where we should be heading. Where the mountain ranges at an acute angle go into the azure sky, these fabulous creatures should live. According to people, not a single living being can find refuge there. These stone walls and cliffs, whose snowy cornices shimmer with bluish reflections in my eyes, can only provide a place for the royal golden eagle, which in a crevice or a large crack can build its nest. But, for heaven's sake, how could a large mammal live there? And how are we supposed to look for it there? This picture makes my head spin.

To hell with all of it! We have to make it, it's worth it. I'd rather stay down here in the valley than get dizzy up there. There is no choice, in this height we must spend three or four days. What will the wretched land, which will remain far below us, mean to the Gids then!

I take a blanket and spread it out. When you lie horizontally on your back, things look very different. In our life, everything depends on which side to look at things, how and with what mood to get down to business. I lay there for nearly an hour until our cook called for breakfast. I convene our team: Lozor is our cook, he cooks; Mandhoy is a Nepalese preparator; Akey is a Bhutanese guide. "So, young men, do you see where the sun touches the steep rock, where the sharp ledge of the rock rests directly on the sky? Our camp will be there for several days. You are happy?"

"However, it is very dangerous," our cook agrees after some thought. Mandhoy doesn't say anything, he just smiles. Akey snatches the binoculars out of my hands and looks into the distance for a long time, then takes a step back, as if off balance, and looks at me questioningly. "Well, what do you think?" I ask him. "I am like a barasahib." I nod at him and put my hand on his shoulder. Akey says: "Yes, yes!" This tomboy is in perfect order, with him you can steal horses and hunt hats!

The breakfast was excellent, which is rare these days.

Despite the fact that over the next two days on the road we replenish the collection with another 60 birds[102] and our group did not have a minute of free time, my mood is heavy, like a deep breath of nature. Or maybe this delightful calm only precedes the storm? This is known only to the Almighty. I linger briefly at one of the rocks. My head is free, only a slight heavenly melancholy seizes when I look back. The poplars stand on the road already without leaves, but the jungle is green and full of life. It is absolutely quiet around, only the wind rustles from time to time in the crowns of trees and the leaves fall to the ground to become earth again. Somewhere the cicadas are still chirping. Autumn is coming. Soft autumn of the tropics. Without bright northern colors, but with the same silence. It would be great if days like this didn't end.

Geer returns tomorrow. It is to be hoped that everything will start then. A long wait in such situations is not a good factor. Thistle seeds swirl quietly in the clear air. These days seem like an eternity to me, and the nights seem like unbearable torture. The hour is slowly replaced by a new hour, and the past sinks into the boundless ocean of time. Everything should work! If people had no hope, what would their life be like then?

Do we not create ourselves out of hope and longing, out of sadness and the fulfillment of a harsh male duty, to which we hold on in order to draw new hopes?

Before evening falls and the great bats flap their leathery wings as they flicker through the dense jungle, the great tropical wren strikes up its song in the stillness of the forests, as if to rouse the wild animals from their daytime sleep. And then the huge thymelia shrubs begin to make their hellish sounds, the monkeys yell. All this continues until the night owl gives its voice and the night shadows close the gorges.

The next day, the plain among the forests of Manshitanga is animated. Frosts are approaching, and the Tibetans have driven their herds from the high mountain pastures. The season of great transitions begins. The red-skinned sons of the mountain country are sent on horseback from the Himalayas to Gangtok, Kalimpong, Darjeeling to sell wool, skins, carpets and other belongings. Near my tent there was a whole band of Tibetans with their children and household members. Their horses are grazing. High above, the sharp teeth of the Culmen Mountains shine white. The silence of the sun-drenched day is only occasionally interrupted by the dull cry of a buzzard and the ringing whistle of a timid pheasant coming from the jungle. Our timeless autumn is reminiscent of the rich purple colors of orchids blooming on mossy tables. The virgin forests are teeming with colorful birds, which the early winter, descending from the icy mountains, makes them descend lower to the ground. The landscape comes to life with a variety of colors: woodpeckers with bright scarlet heads, some unknown sunny birds, whose plumage shimmers with all the colors of the rainbow, timid thrushes, a whole army of squeaking hens and red-breasted nuthatches. The sky is a piercing blue, balancing the dark jungle, sparkling with white clouds floating over a heap of sheer cliffs. And below, the clear blue-green water continues to hiss, which continues its eternal journey. We could dream here for weeks if we were not actively urged to further action.

In the afternoon, Geer arrived, who hired porters in Zunggang and distributed tasks among them. Arriving at the camp, he brings the joyful news that our retinue booklet is in place tomorrow at 8 o'clock in the morning, and therefore, then it will be necessary to perform. My God, we must put everything in order and pack up so that by tomorrow we will be ready for the campaign. All cans are checked (whether they are tightly closed), and the shoes are lubricated. Only then are we ready.

The next morning: Wake up! Climb!" Our bearers take their loads and silently make their way to the roaring river, where a bridge of vines, swayed even by a light wind, separates our two worlds. We belong to the place where timid lepchas live, who sometimes steal things, but, seeing a white man, they immediately hide in the jungle. The trade route takes on a life of its own, allowing us to turn onto another road that shudders as the rock falls and leads us along to the wild song of the river that splashes somewhere directly below us. But we have other plans. And if we again went this way, then we want to find hats or ... Everything is in the hands of God! But not in the clutches of the dark demons of the mountain world, in which our porters believe

Lepchas.

Crossing a river covered in white foam is an exhilarating activity. The bridge swings menacingly in both directions. We almost feel our way along the rotten bamboo stalks, which serve as a flooring thrown over the vines. Everything sways, crackles and vibrates, and below us, with a wild roar, the foamy breakers of a furious river rush. Most Europeans would have been frightened - they would have been carried across the bridge by no less frightened porters. But our natives trust us. We go first, smiling and leading by example. The cook makes funny somersaults on the bridge, even the tiny Mandhoy gets over the bridge, never

twisting his face. Small problems arise with our new porters. They carry too much burden. Our belongings are removed, redistributed, and then several times intercepted by a strong creeper. But after half an hour the forcing is completed and a uniform battle with the jungle begins. Knives "how" are snatched out, under their steel blades all barriers crack and collapse. All the same, it is good that we sent our natives here the day before to pave the way. During this day we hardly walked more than 500 meters. We were all covered in thorns and slight burns from some poisonous plants. But anticipating that we have another 3.5 kilometers to go through the jungle, our mood deteriorates. Climbing steep cliffs covered with jungle is a very dangerous occupation. Our progress is reminiscent of some kind of ridiculous round dance - up and down. Either the raging river roars literally a meter away from us, or we see it vertically below us somewhere at a depth of a hundred meters. Sometimes our natives fall head over heels. They try to brag about the rotten branches, but the load overturns them and buries them under it for a while. In the musty twilight it is impossible to make out anything at a distance of 20 steps, and the ominous labyrinth of the jungle does not want to end. You can't see the sky or the earth. Only deaf gray-green colors dominate everywhere. The heat is like in a greenhouse, we are drenched in sweat, which flows down our faces.

Timo and I are far ahead of everyone else. When he gets tired, I take a long knife and begin to wield it, clearing the way until we both stop to rest. We were soaked with sweat and humidity. Stopping, we listen to this wild nature and sometimes look around to see if our native porters have caught up with us. Only when a track of branches and a measured knock of knives is heard nearby, accompanied by muffled curses, do we pull ourselves together and continue on our way again. The virgin forests are almost extinct. The forest woodcock, which emerges from a thicket about a meter from me and disappears just as quickly, almost frightened me. Sometimes we see a species of mockingbird we have recently discovered, and occasionally we hear the cheerful song of a water thrush, but even it is not able to drown out the roar of a raging river. Slowly we are moving forward. Grasses and club mosses and ferns cover the ground for miles, and bush branches and nasty creepers

constantly hitting us in the face. The jungle rises to a height of 60 meters, and therefore the vines and tree roots hang down to the ground like ropes. No bird could fly straight here. They live in this ghostly forest somewhere at a height of 50 meters, but even there they have no space. In addition to all these troubles, small swamps join, into which we plunge ankle-deep. To increase the variety, here and there there are fragments of rocks, which, blocking our path, lie entangled with plants. The crevices, covered with moss and grass carpets, can swallow a careless person at any moment. Very rarely there are open spaces that stretch no more than 20-30 meters. There we can see the river adjoining directly to the rocks. Bathed in sudden light, we tread heavily on the soft sand, upon which are left a mass of footprints of gorals and serau,[103] until the twilight of the jungle engulfs us again. Accompanied by the roar of water, this road of a thousand visions leads us into a colorful eternity. But there can hardly be anything more sinister than the wild, impenetrable jungle. They crown everything that we have seen here before. If we moved in jackets that could protect us from thorns and nettles, then we would probably drown in our own sweat. Dressed only in light khaki shirts, we are forced to rely only on our own dexterity. Any awkwardness was immediately punished. In these huge thickets, their own small forests of tropical nettles arise, which reach a height of 2-3 meters. Every careless movement turns into excruciating torture. This giant tropical nettle burns like fire. Truly a devilish creation. It cannot even be compared with our small, harmless European nettle. I cursed everything. I would rather climb naked into our nettles or sit on an anthill than experience once again the touch of this tropical monster. What can help us? The jungle laughed at us. But we had to move forward.

After the first kilometers of this terrible terrain, accompanied by hard many hours of work, remained behind us, we finally saw a gap and felt the stones under our feet. We sit on the shaft and wait for our porters. The wait is very long. And now, to our joy, we see the face of the escaped

from the forces of Geer. He was the rearguard of our group. Despite the fact that our porters carried quite capable loads and volunteered to go with us voluntarily, and therefore should not have complained, we are in danger of starting a riot. The porters don't want to go any further. They were already fed up with this campaign and demanded to immediately set up camp. Their leader says: "Dear gentlemen, be supportive and enter into our position. We porters are very tired. Up there," he points to a tall mountain wall, "we won't be able to find any suitable place to set up camp, and therefore we will freeze. It would be better to get up early tomorrow morning and get to the habitat of the shapi in one day.

Meanwhile, the jungle disappears before us and the open sky appears. What appears to our eyes makes us dumbfounded, chills run down our backs. Before us is a sheer wall of incredible size, from the mere sight of which emanates dark power. At first glance, there really is nowhere to stay. But I look for a small gorge there. It may originate at the foot of this devilish rock. "Poor guys, I feel sorry for them, but I think we should move forward. What do you think?" I ask Geer. "Obviously, they want to extend the expedition a day to get more money, small, we need to set up camp," these porters knew that every day was very expensive for us. We had to save our wealth, our currency, by refusing to spend every third rupee.[104] If we had more money, then our business would go much faster. However, we have no choice but to call for help "magic", which is obvious to the children of nature, but in reality is only a cunning trick.

In the end, I continue: "If you think that we will not find a place to camp in this way, then I can assure you that, here on this forest road, it is no less dangerous. Look at that cane!" I point to the bamboo stick that Geer is holding. "You have all heard that the storeesahib can stop deadly mountain falls with its help." In fact, there were simply fantastic stories about Geer and his cane in these parts. Everywhere we went, he was known as "the great lama." In Zemu, where a giant glacier 20 kilometers long departed from Kanchenjunga and was lost in the chaos of huge mountains, more than once had to deal with avalanches and roundups. Once our porters were on the verge of death. But Geer, having made a courageous, strong-willed decision, saved them. When the caravan with our belongings and provisions, commanded by the storeesahib, approached the 500-meter cliff, a collapse began. Blocks and stones flew straight at a small group of people. The natives, stuck up to their waists in the snow, were mad with fear. They lost their heads and already wanted, like a flock of stupid sheep, to throw themselves into an icy river, where they would certainly die, but Geer instinctively assessed the situation and realized that only his personal self-control could save them from trouble. He shouted to Akei, "Hold the porters! And watch what I do." He stood in the middle of a rockfall. Blocks were crumbling around him, but he did not move. Heaven favored him, because during this disaster only a small stone hit him, hitting his knee. But Geer did not budge. When a huge boulder rolled from above, which flew straight at our comrade, he raised his famous bamboo stick and pointed to this block. At the same moment, a huge stone hit another block and remained lying in place. A miracle happened, which the natives saw with their own eyes. From now on, they were sure that the storeesahib was able to stop rockfalls and landslides. Then the natives only pulled their heads into their shoulders and, without looking back, puffed like yaks in the middle of a landslide, which was 60-80 meters wide. They had unshakable faith in the Storesahib, who showed them a miracle, like the great lama of the country of deities. But Geer, with his unbearably painful knee, was not like that. However, the deadly blocks rushed away.

The rescued porters surrounded Geer like burdocks and did not retreat from him for a whole hour. When Geer arrived in Tsung-tang to recruit people there to participate in our campaign for hats, there was no end to those who wanted to, since everyone had heard stories about the miracles that were happening in the big German expedition. This wonderful story, to which I am referring, leads to a very successful result. Our porters without further ado take the load and, arching their backs, continue on their way. I was able to convince them that our "our great lama" had already prepared a place for us with the help of his magic cane.

Without any hint of grumbling and indignation, our zealous lepchas line up in ranks and begin their difficult ascent with measured steps.

In general, this ascent has become for us the biggest test of all that have only been sent down to us. The narrow valley that receives us, the post office, is closed on all sides by sheer cliffs. We have to stand on each other's shoulders in order to use such impromptu steps to climb up. It is much easier for Lepchas - they climb the rocks like monkeys. Upstairs it is terribly cold and deserted, only harsh barns can live here. This version is confirmed by numerous traces and signs of this timid mountain antelope staying here. Above us rise hundreds of meters steep walls of rocks. They attract us like a magnet!

If we had not set ourselves the task of finding mysterious fairy-tale creatures, if, under the given conditions, climbing these mountains was not the first step towards our success, then, as prudent people, we would have abandoned this undertaking. We would just say to ourselves, "It didn't work out. But the others didn't work either. Why should we be the first to undertake this venture?" But isn't it worth it? We know what it's worth. And this is enough for us.

And we are inspired by this devilish attraction when we have to climb cliffs, battlements and ledges. Driven by our desire, we will bypass dangerous mountainous areas. More than once we will have to ford the mountain rivers, when our porters will gallop after us like squirrels.

The difficulties we face only help us shift our path. We find ourselves in the wildest place of these wild mountains, from which we experience frivolous joy. If these caps did not live so high, would they not have been opened to science by now? The further away the better. The more waterfalls become, the steeper the mountains become, the deeper the abysses become, the stronger the mudflows that look like thick lava, the more active our excitement becomes. The more difficult to climb the algae-covered rocks become, the more impregnable the bastions of the mountains and the ridges that divine nature has erected around this fabulous animal become, the more we want to discover it. Our interest in the "black spirit of the mountains" is increasing every hour.

As a result, we crawl higher and higher. The porters laden with our luggage had long since left us behind. Only the roar of the river, receding with each passing hour, reaches our ears. I decide to stop by a dry mudflow and wait for Geer, who jumps very risky from block to block. The sun, which, perhaps, only in summer at its zenith illuminates this narrow valley, has already risen very high. The jets of mountains rushing into the sky gleam purple. On their slopes, clouds cover up into a dense mass.

"Actually, now we can think about how to set up a tent camp," we almost say in unison. We look around. We look up and around. Geer sends an inquiring look. Everything is so good that it's even embarrassing. We plan to camp at a small waterfall near one of the rocks where the water flows.

"What do you think?" "Yes," Geer replies thoughtfully. "If we pile stones, we can get a spring."

When we decide to approach the murmuring mountain stream in order to better study this area, the rock throws down several huge fragments. They, raising a bunch of dust and falling apart into several pieces, fall exactly where our tent would have stood an hour later. "Well, what meanness!" "You rejoice too soon, old rock! You will never break our bones!" "We should climb a hundred or two hundred meters higher, there should be the same small waterfall."

And indeed, we find an almost perfectly flat area of several square meters, on which there is no risk of being covered with stones. "I would settle here," says Geer. "When the porters get there, we will remove the boulders. From the jungle above, we will bring firewood, and that's it."

will be all right." Timo stays with Geer. He wants to help him prepare the site for the camp. At this time, I, together with the hunter-lepchas, climb another 500 meters to estimate our tomorrow's path, and at the same time try to get closer to the Gorals and Serau.

To our misfortune, it starts to drizzle. But we still manage to get to the chosen goal, and here, I am ready to admit with great shame, I do not know what to do next. It is not possible to climb even higher, since the path is littered with fragments of rocks and any approach to them is a great danger. A mountain stream falls from a height of 100-150 meters. It will fall on the rocks and break into a thousand splashes, turning this cramped area into a continuous drizzle. To the left is a sheer cliff. On the right, a landslide runs the risk of starting, so climbing with a load along it is a dangerous undertaking. There is no way forward."

All that remains for us is to enter the cave in order to smoke one half-soaked cigarette each and look at everything that happens through the eyes of two fatalists. It was necessary to think carefully about what to do in this situation, not relying too much on

the help of the gods. Using sign language - the roaring waterfall did not make it possible to make out a single word - I, in accordance with all the rules of mimic art, try to explain to the lepchas that we are stuck on this mountain cornice and there is no way further. I suspect, not unreasonably, as it turns out, that superstitious loafers want to lead me astray. They do this so that the damned whites, in their devilish haste, can't end up getting their sacred animal. As an answer, a lepchas with a cunning fox face stretches his hand out of the cave, as if checking the direction of the wind, and then shakes it off and, smiling, shakes his head. He seems to want to say; "I did my best, but the gods are stronger than us." I understand that only one person can help me, and his name is Timo. In any case, I know that by tomorrow evening we should have been in the middle of the places where the hats lived. I would never have believed that Timo lied to us.

On the way back, we find several more springs, the water in which gives a very strong mineral salt. Limescale coats the paths of Gorals and Serau with a thin layer. At one point in the salty soil, I see a depression almost a meter long, similar to those that mountain antelopes make to rest and refresh themselves. Elsewhere, small milky-white springs gush out of the granite rock. It is there, in a depression near a rock, that I discover an old, almost petrified, animal droppings. It has a special form that I have never seen before.[105] As the natives often do, I pick up dried stools, rubbing them between my fingers. There's no doubt they've been here since last winter.

"What is this?" - I show the litter to the lepchas. He immediately makes an impenetrable face and goggles at me. The face of the old poacher does not express anything. I had a desire to hit him in the face, but I just shout: "Which animal does this litter belong to?" His eyes start to run; Realizing that refusing to answer could have unfortunate consequences for him, Lepchas agrees that this is Shapi's litter. I immediately stuffed my bag with these old stools.

As we descend from the rock ledge, I find a place just perfect for camping. Here Geer once again distinguished himself: he was almost included in the pantheon of lepchas, as he managed to put up a tent without a single fold. The potholes and bumps on the stone platform were filled with sand, so that we spend the night in a sweet dream. We gather our strength for a new day, which was destined to become one of the most successful days of our expedition. A day that will never be erased from our memory. If it was not the most significant day of our trip, it was still rich in events so interesting that I hardly experienced anything like it before.

It all started with an exceptionally clear and transparent sky. When the red sun dropped its rays on the walls of the rocks, they threw hundreds of flickering sparks at us. Getting up early, literally at dawn, we joyfully listened to the waterfall raging nearby and saw how the black shadows softened and receded. The little jungle above us was shrouded in mist.

We have a hasty breakfast and get ready to go. Timo tries to convince the Lepchas to say a Christian prayer to rid them of their superstitions. He either threatens or promises all the blessings of the world. After yesterday's discovery, we have no doubt that hats are not fiction. They really exist. But we have to find them, and for this we need Lepchas, at least in order not to get completely lost. The labyrinths in these mountains are just awful. Our camp, located in the middle of a rocky gorge, seemed to be in a mousetrap.

We could use some good advice. But we ask very little. We are cheering our team and gaining courage. The Lepchas, meanwhile, stuff their bellies with fried rice. [106] They clamber like acrobats over the rocks and only sometimes look for a place to sit down. Meanwhile, we are going in different directions to

Explore as much area as possible with binoculars. Everything seems hopeless, but we have a presentiment that something great is ahead of us. It just feels. Soon we return to the camp we left, from where the bluish smoke of the fire is already beginning to stretch, which is quickly carried by the wind.

Final instructions given. After that, I, Timo and the most loyal hunter-lepchas, in the full sense of the word a reliable guy, are heading down the same path that I did yesterday. Crossing a small mountain stream, we again approach a mountain waterfall. In my opinion, there is no other way. I calmly let Timo and Lepchas try to climb up a little to the left of the high mud-stone heap. I can't do it myself, at least not until I meet these children of nature. I have always marveled at their calmness and discretion. Very carefully, so as not to cause a collapse, they overcome one block after another. It looks like they did it every day. I follow them. I'm starting to suspect that the lepwatches, whose face constantly has a slight smile, have some kind of special sixth sense. Their eyes, sharp as those of an eagle, capable of squeezing water even out of a stone, are constantly directed somewhere upwards.

When the lepchas finally stops and gives me time to catch my breath, it flashes in my head: "Well, it's all over. Now he will say that he does not know what to do next. But the nimble Asian bends down, lifts his leg and jumps resiliently like a wild cat. It seems that he knows here every stone, every point of support. When Timo jumps, I think he's crazy. When they have taken all measures to support the stones with other stones, I begin to climb after them. I have heavy boots on, so I can't move with the same precision. Therefore, I rise very slowly, I check each step before I take it. Sometimes they both literally pull me up, I almost take off.

A barefoot lepchas helps support oneself with wide, flat toes. Like a gymnast, he jumps higher and higher. Timo follows him almost trail after trail. I'm trailing somewhere behind. Sometimes I risk breaking. That's it, and would fly down. I curse my shoes. Sliding down some five centimeters can mean imminent death. But I grit my teeth and crawl until we reach a height of 40-50 meters above the river bed and the saving cornice gets much closer. But here a new problem appears - all the ledges and cracks have actually disappeared in the rocks.

A slippery wall 10 meters high seems impregnable even for a lepchas. She be bad!

Held by my companions on both sides, I glance down. Our porters, set in motion by Geer, seem to me like tiny black dots climbing the rocks. They're heading for us! I have only one thought - if only they could succeed.

Our fingers grab onto the wall and slide off without finding support. I am overcome by a stifling feeling of hopelessness and helplessness, which only happens in a dream.

But then we look at each other and laugh out loud. From somewhere we have new powers. So go ahead!

Timo and I clasp our hands and sit down for a lepchase. He stands on our lock with both feet, after which we begin to slowly lift him. He stands on our shoulders, on our heads... A push... and the guy sticks to the sheer wall with all four limbs. Now he reminds me of a nuthatch that slides along a tree trunk. But lepchas jumps. He thinks he has spread his legs too wide. Another push, a jump, and the native reaches the bamboo stalk. He managed to climb the wall.

Now I'm putting Timo on the bottom. Lepchas hands him a stiff bamboo stick from above. And a few minutes later, Timo is on solid ground. Both of them break off long

bamboo stalks that I could grab onto. In the end, they bring me almost safely upstairs.

We've got the hardest part behind us. But what do we have? Geera, porters and our equipment? Will it succeed?

Well, why did we leave a rope and ropes in Lachen? Now they would be very useful to us! But on the other hand, this significantly reduced the weight of our luggage, which, due to the limited number of porters, should not be too heavy. But now it could cost us our heads.[107] Something is wrong, and we could be collected in parts somewhere below.

So, soon the hau knife was pulled out, long bamboo trunks were chopped and split. They are disheveled into fibers, from which ropes are woven, which are tied to the roots of trees and thrown down a sheer wall. To test the strength of this structure, Lepchas and Timo go up and down twice. Only in this way can we help our porters, who already show miracles of diligence and endurance.

Exciting moment. Some porters are reluctant to be helped. They themselves weave ropes and lift our load on them. This performance goes on for nearly an hour until all the bearers and Geer arrive safely in the high jungle. Our adventurous trip to the mountains continues.

If yesterday we had to wade through thickets of forests with tropical nettles and randomly intertwined vines, now we find ourselves in a subtropical jungle dominated by bamboo. They are best compared to a titanic wheat field. Now we have to break through the forest of a thousand daggers. It lasts six or seven hours. Everywhere you look, bamboo. He is even on the ground. Hard fragments of bamboo branches rot under the leaves, which constantly stick into the soles of the bare feet of our porters.

But the only really dangerous are the crossings of ditches covered with a thick layer of algae, along which you can slide hundreds of meters down. Swampy area all around. The stalk of bamboo, which, staggering, I want to grab onto, breaks out of the ground along with the roots. Panic seizes me, I lose my balance. Now everything will end tragically for me. But then a brave hunter-lepchas jumps up, who grabs my hand, pulls me and gives me a stable position. If this hadn't happened, I would have rolled down the longest slide. Skating, most likely, would be the last in my life.

The sun blinds our eyes, and we hardly notice anything. Once in the twilight, we also see nothing. All I see is endless stripes. We are silent most of the way. All we hear is the sound of hau knives chopping bamboo and rotten water sloshing under our feet. Lepchas, walking in front of me, with fanatical frenzy demolishes bamboo stalks, clearing the way for our group. Imagine my surprise when I notice a sharp frame of a bamboo shoot that has already blackened from time. This means that there were people here before us. Who knows, maybe many years ago our hunter himself went up to these parts to track down the shapi and kill him for the sake of musk? The old fox is meaningfully silent and only breaks into a sly smile when I say that many years ago the cut down bamboo is his handiwork.

Much is not clear to me. It is not clear to me what I should admire more: the incredible instinct of these distrustful people, who are almost predatory animals, or the perseverance and endurance, hardly understandable to a European, with which our porters continue their difficult journey. Each time we descend to take a breath and stretch a little, our rest lasts no more than 5-10 minutes, until the first porter catches up with us. They always follow us, smiling. And when they lower their burden and we treat them to a few cigars, they are beside themselves with happiness. All cigarettes here

smoke without a trace. Without complaining or grumbling, they squat down like a pack of great monkeys. They clean their wounds, which were inflicted on them by daggers of broken bamboos, and just as obediently continue on their way.

Geer and I never cease to be amazed at the lepchas. It does not fit into our heads that these people voluntarily came to our service, that they consistently carry out all our orders with suffering, detached faces. At the same time, they are hardy, like cats. Even our cook, himself from Lepchas, and the Nepalese Mandhoy in unison claim that they have never come across anything like this. At the same time, despite the fact that both do not carry any luggage, they can barely stand on their feet.

In the evening we reach a new climate zone and the vegetation changes. The thickets of bamboo, which up to this point have extended as far as the eye can see, become rare. Increasingly, we come across rhododendrons, whose height is 8-10 meters, and the size of the leaves reaches 40 centimeters in length and 15 centimeters in width.[108] They give the surrounding area an ominous and dull look. Their trunks, half a meter in girth, are twisted and broken so bizarrely that you cannot get rid of the thought that you have ended up in a fairy forest. Everything reminds us of the enchanted thickets from our childhood stories, where funny kobolds and cunning gnomes led their unnoticed existence secretly under the roots.

As soon as the sun began to set and touched the crowns of trees, a huge rock grew in the middle of our path. It looked like a cave. Broken and withered branches at the entrance to the cave tell me that here once hunters-lepchas spent the night.

This is where we want to set up our camp. So we just leave all the extra clothing and items and, taking every precaution, make our way forward on a steep slope to climb up into the trees there and look around. There, on the other side of the gorge, we see open space. White snow sparkles high above the dense foliage. The most amazing thing is that we look at our old camp almost from a bird's eye view. At this point, we have climbed to a height of about 3000 meters. Tomorrow we have to climb another 1000-1300 meters to reach the border where the forests end.

To be more confident in tomorrow's plans, I climb the tree even higher. Indeed, I see the end of the jungle and unheard of wild regions appear before my eyes. At the bottom left you can see the continuation of yesterday's gorge, which rises at least 2000 meters. All this natural structure is crowned with an almost perfect pyramid. Here it is, the sacred mountain of Lepchas - Pimu Kanchen!

The right side of the valley is a single, bare stone landslide, a pile of rock fragments, which rises almost a thousand meters up the slope. Even now, I can hear the sounds of rockfalls and the thunder of falling blocks.

Through the cleft mountain one could see mountain palaces, where, as I hoped, hats would stop for the autumn camp. Since there was still not much snow there, it could be assumed that these animals had not gone to the remote corners of the jungle. Literally shortly before that, we found a large amount of old animal excrement on one square block, which once again confirmed my version. In the twilight of the passing day, I develop down to the smallest detail a plan of action for tomorrow.

This is a risky plan, but it guarantees that we will be able to locate the habitat of the animal we are looking for in the shortest possible time. But here, at the top, we can hardly

stay for more than fourteen days, as we did not foresee the difficulties that may arise with food.

Geer's task was that he and his natives had to climb another thousand meters, break through the jungle and coniferous forests in order to break a new

camp as close to the snow line as possible. In addition, he had to find a flat area where I, Timo, and the Lepchas hunter were to camp in the evening. I myself had no choice but to move towards the landslide in the gray shadow and overcome it.

Everything was easy in plans, but in practice it turned out to be not so easy to implement this undertaking. None of us has the slightest idea whether it is even possible to get up and set up tents in a place that is safe from rockfalls. The guarded lepchas is trying to dissuade me. Spouting a whole stream of words, he tries to convince me that it would be expedient to work for several days, moving out of this camp. Apparently, he is afraid that we will harm his hat, and therefore wants to prevent our campaign by any means. On the other hand, he is under my influence, and therefore is unlikely to dare to circle us around his finger. This is doubly difficult, since I already have an idea of what area we will have to work in. Timo, on the contrary, is very enthusiastic. He rejects all doubts of the lepchas that it is too dangerous there, that beyond the line of snow we may not find water. Timo is eager to fight.

Closer to the night we return to the camp near the cave. Geer somehow miraculously managed to set up tents in the middle of the jungle on a steep slope. Under the protection of tree crowns, in the light of a flaring fire, our home seems to be some kind of cozy dollhouse. A meager supper is prepared, and we allow ourselves to chat after a hard day's work. After the travel diaries are filled, and our faithful cook informed us that breakfast for the next morning is almost ready, we, reassured, go to bed. Tomorrow will not only be a very hard day, but also a very early rise. If, of course, we want to cope with the tasks scheduled for the next day. The night was very quiet.

In the morning we are awakened by the cry of tragopanash, which is heard very close to the camp. We rise at dawn to get started. As a precaution, I pack a thermos of steaming rice and, among other things, take two more sweaters with me. On this day, I am much more likely to spend the night in cold snow or in a frosty cave than in a humid jungle, as on this night. These cheerful prospects by no means spoil our mood, and therefore should not spoil the day itself.

In addition, we are full of confidence, and therefore, with a clear conscience, we are ready to devote ourselves our assignments.

My most cherished desire on this day is the intention to receive an extremely clear answer to the question: are there hats here or are they not here? Cheerful and purposeful, greedily inhaling the mountain air, we enter the dazzlingly beautiful alpine morning.

When, after stubborn climbing for hours, I sat down on a rock to rest, to look at the wild landscape that spread around me in peace and equanimity, a conscious thought came to my mind for the first time. Is it not a miracle that this wild noble beast of Sikkim, the shapi, has completely eluded our English predecessors to this day? This fact alone characterizes Sikkim in the best possible way. Its wild valleys have never before been visited by white men. From here, even an eagle could hardly fly an hour to the Golden Temple of the capital.

Thus, this small country of the most sublime natural beauties and the greatest contrasts is still a country of mysteries and mysteries. Lepchas roam the jungle like ghosts, guarding their secrets so strictly as if they were protecting their kingdom. I dream and listen to our Lepchas hunter, who bows in reverence before the peak of Pimpu Kanchen. For him, she is a god. It guards the shapi, the mist-animal of the realm of the shattered mountains,

gaping cracks and boundless splendor of flowers. Here the blue primroses spread their sky-coloured sorcery even in

november. Here, shapeless rhododendrons are titanic in size. Here, fragments of clouds wander in a frantic dance, and cold rocks ring from the water beating them and the roar of numerous rockfalls. High above us, a golden lamb swims in circles of flight. But we must go further along the mudflow, over stones, over landslides. A gaping gorge disappears under our feet, which we soon lose even sight of. We climb steep slopes and see how multi-ton boulders slide down under our feet, dragging an avalanche of smaller stones with them. We sit, we crawl, we walk, but we are constantly searching the soil. We do this until I, radiant with happiness, stand up, holding the dark hair of the hat in my fingers. We have a new hope. The higher we climb, the more picturesque the landscape becomes. The rocks around are so wonderful that it's hard to even imagine.

Is it not here, between sparkling snow lawns and overhanging stones, hats graze? You have to understand that this is how it is. Hard ground tracks, which we see more and more often, are proof of this assumption. So we need to go higher and higher.

By this time I had lost all sense of reality. For me, everything had no beginning and no end. But we have to climb the slopes. And we rise, every hour getting closer to the place
our destination.

Now I wonder how we did not break our neck in the first half hour of the journey. Breaking occasionally for rest, we climbed 600 meters to search the new area. I could look back, down, but I get scared, and I dig even harder with the soles of my boots, into which studs are specially driven into, into the stony soil. My companions, barefoot as geckos,[109] easily climb the slippery slope. Suddenly, both rush towards me, as if an unclean spirit was chasing them. They are breathing heavily, unable to utter a word, only desperately looking up and pointing there with their hands. They poke at the area of the border of the snows, where there was a small source.

I catch their eye, and we immediately all crouch, then quietly crawl into one of the cracks in the rock. There, at the top, lined up in a long row, dark dots are moving. They resemble a string of pearls that stretches from a rock to a water source. "Shapi! Shapi!" - breaks from the lips of a hunter trembling like an aspen leaf. Timo and Lepchas hold me on both sides so that I don't fall down. I rise slightly and try to make out the clumsy outlines of fabulous animals through binoculars. I counted nine animals. After a while there are only five left. The rest disappear into the rocks. The stones knocked down by their hooves roll towards us, dragging new stones with them. But the landslide quickly stopped, raising a cloud of dust. Frightened by the roar of stones, hats with marvelous dexterity jump from boulder to boulder, maintaining their formation in a chain. Animals of black coloration peer down intently. They are staring straight at us.

Divine picture! The unforgettable defiant gaze of these most magnificent creatures of the unexplored Sikkimese mountain world, in which instinctive timidity was read,
we remember for the rest of our lives.

Most mature rams have spreading horns, long hair, which gives the impression that the head of these animals without a neck passes directly into a black strong, muscular body. Now I can make out female shapis and grown up cubs. Everyone looks down to find a possible danger. Finally, animals weighing at least 200 pounds begin to easily jump over the rocks, as if they were rubber balls, not sheep. When I find them with my eyes a few minutes later, these skilful climbers have risen somewhere to a height of 100 meters. They covered this distance in an incredibly short period of time and are ready to hide behind the rocks. For us it is incomprehensible. Upon closer examination of the terrain, I found that there was no way to approach these shy animals within shooting range. Yes, and to hunt in this deceptive

rocky terrain, only a madman could dare. As a result, we have no choice but to climb 600-800 meters to try to track down wild animals directly from the rocks. Although the moment for this was not the most suitable, without any doubt we decided to

take advantage.

Our haste is due to the fact that over the valley, 20-30 kilometers from us, clouds begin to gather. In about three or four hours they should have reached us! But then we can hardly track down the Shapis again. Forward and only forward, even if we break all our bones! We climb rapidly, in fact, without organizing halts, during which we could at least really rest. We are followed by the ghosts of the clouds, which are approaching us in a long dark line. Just as we reached the most dangerous section of our journey, it began to rain over us. Obviously, the Shapis will prefer to move to another place. I can't accurately estimate the distance in this hellish terrain, I can't even estimate when these black animals will be within gunshot range. It's kind of crazy! After six bullets have flopped fruitlessly into the distant rocks, we begin to seriously wonder if the mountain spirits are averting our eyes. Although the lepchas seems to have already known in advance that the hats were immune to these bullets.

We continue to climb the rocks, and in a few hours we reach their crest. For a few moments dense clouds envelop us. With lightning speed they rise up and reach us. We can't make out anything at a distance of twenty paces. On top of that, an icy wind is blowing. We lost visibility for almost a whole day.

On the other side of the ridge of rocks, we crouch in a tangled thicket of bushes. Getting cold. After waiting for a moment, we continue our movement. But break through with knives. How through thickets of two human heights seems to us too long and very tedious. Therefore, we leave the bush, go around it and freely go down the stone slopes. The stones under our feet do not stay in place! They fly down a thousand meters. Creepy. But soon we find ourselves in an uncomfortable place where a rock blocks our way. We have to go around it. We have to pull out the knives and again dive into the tangled bush. Blades of knives make loud noises - we have to cut branches strong as iron. In the end, we still manage to break through. We creep towards the jutting ridge. To our right is a sea of rhododendrons, and to our left is an impregnable rock. We have to jump over moss-covered boulders. Suddenly, one of them settles under Timo, who is walking next to me. There is thunder and roar. Stone avalanche rushes down. Timo begins to slide down before my eyes. I grab his head with both hands, stopping him literally in front of the abyss, where stone after stone disappears without a trace. I put my feet firmly on the ground to drag Timo to the line of rhododendrons. I stop and try to comprehend everything only when the ground becomes softer under my feet, and I myself hear the crackling of roots and branches. So, we got out of the collapse, the structure of the roots of the trees will be able to hold us. Suddenly, he lets out a terrible cry, which is still in my ears. It resembles the cry of a humanoid ape that anticipates its death. He is terrible and d sad. It takes his breath away. In a second of mortal danger, all forces are mobilized.

In desperation, I throw Timo with all my might, so that for a few moments he literally floats. What happens next is very difficult to describe in words. Everything is happening too fast. In any case, I feel like lepchas grabs my hand. We form a chain. All three of us rush, grappling with each other, from the treacherous crest up into the safe thicket. We

saved.

I have blood pounding in my temples. Timo grimaced in a strange smile. Just for a moment, shaking his head, he puts his bare feet on the snow and continues on his way. For him it is

taken for granted. A little later we sit on the rocks and carefully listen to the fog. From time to time we cast a glance and the gaping depth, but the clouds close it from us. For the next five days we ride in a cold, dense fog that is actually clouds. We hide in a cave to prepare for a halt. From time to time we

we listen. After a while, we hear muffled voices. We hesitate for a few minutes. However, the sound of axes is heard more and more clearly. These are our porters. We rejoice. For us, this means that we don't have to sleep in a dank ice cave, but we can climb into a warm sleeping bag. Now we don't need anything more. As soon as we have rested, we leave the cave and head up to the waist in the snow to the two porters whom Geer sent out to search for us. When we return to the camp, I tell Geer, beaming with joy, how everything happened.

But getting hats was not easy. For almost five full days we are surrounded by a damp fog. We sit in our two tents and suffer from inactivity, which begins to get on our nerves.

But inside the cold tent, everything looks wonderful. Drops fall from the ceiling and drive us deeper into our sleeping bags. So you can write travel diaries almost all day long. I am on my way, having Geer as my guide. He is peace itself. His fatalism in such hopeless situations is simply a treasure. At night, he sleeps calmly, like a bear in a den, only occasionally snoring. On the other hand, I can't sleep. All my thoughts revolve around Lhasa. I'm starting to literally torment myself. In the morning, Geer habitually goes to our tent camp. Laughing, he lectures me on the grace of humility. He suggests not thinking about things that cannot be influenced and cannot be changed. After that, he climbs back into the sleeping bag and continues to sleep. Later in the afternoon, I recite a passage from Faust, after which an argument breaks out between us about vengeful mountain spirits. But before we started arguing, my friend got a good night's sleep. These days he sleeps with the sleep of the righteous. Waking up, he thinks that this is the best thing he could do under the given conditions. He never gets nervous or spoils his mood.

After eating, we spontaneously start making noise. On that day, we ate rice soup with onions for the first, and rice with apples for the second. No meat. We eat the same food every day. Every day we drink nothing but tea, which tastes like wood ash. And even then this tea is almost a dessert. From day to day the same thing.

So these five terrible days pass. We can hardly move around the tents, which are just over a meter high.

In the evening we sit by the fire for a long time and talk with the lepchas. From them we learn that the god Kanchenjunga gave his only daughter to the deity Pimpu Kanchen as a wife, whose dowry was just a hat. Therefore, hats are sacred animals. They are especially honored in the vicinity of Mount Pimpu Kanchen.

On the fifth day we head to the site of a large landslide. Geer sees hats for the first time in his life. We find them where we saw them for the first time. They, as before, easily move through deadly terrain. When I point to a break in the clouds, which is a kilometer away, he joyfully shouts: "Yes, they look like bears!" The comparison is not the worst, since these prehistoric mountain animals, although they are ruminants, but in their long dark skins (in males with long light manes falling to the knees) they really look like bears, only herbivores. But when we hunt them for the next ten days, we understand that capi hunting is much more difficult than bear hunting. Bear hunting was child's play compared to what we had to do. And although the fallen snow drove the animals to the lower regions of the mountains, this did not change the fact that the hunt ahead of us was a very life-threatening business.

One day, Geer almost falls into the Abyss. At the last moment, a clever lepchas will pick him up.

All day long we crawl through the jungle and over crumbling rocks. All day long we play a life-threatening game, but all in vain. Every time hats leave us with a nose. It seems to us that we will never be able to catch hats. I'm even starting to think about cursing lepchas. They themselves laugh at us. This goes on until the old hunter tells me the next morning,

that he prayed at night to the deity Pimpu Kanchen to send us one shapi as a payment for our diligence and labors.

This morning I am somehow inclined to trust this old hunter with the appearance of a cunning fox. But in the evening I return to the empty camp. I have to admit, to my shame, that I missed the mark. The bullet missed the pitch-black animal. Once again I doubt whether the old hunter's prayer had any effect. But I vowed to find out the size of the hat, no matter how difficult it was.

I got lucky the next day. My first hat with a bullet in its right side falls down from a height of a hundred meters. Having fallen, he remains lying. I rejoice. But now many hours of work are to be done to retrieve from the abyss the dead animal, whose weight was no less than 250 pounds. When in the light of the setting sun we stand in front of the "black spirit of the mountains", then my heart jumps out of joy. This is such a strange and bizarre animal that I have never seen anything like it in my life. I have no doubt that this fabulous animal with twisted horns, something like a tar, is a new species unknown to science. Our multi-day risky operation was crowned with success. We leave these terrible places. Sometimes my heart sank when I saw how the Lepchas, carrying my precious booty, galloped over shaky stones, risking falling down. Loaded, they walked for days on end until they finally earned a silver rupee. We willingly pay them this money, since they took great risks in the campaign, which crowned our discovery.

We were satisfied and could only thank the mountain deity. After a 15-day stay in the mountains, we succeeded in compiling a series of hats necessary for science.[110] Our hearts were filled with joy and pride.

Our trip to Lhasa

I will never forget the day when I heard the joyful cry of victory from my friend Geer. He ran panting through the tall grass. In his hand he held the long-awaited letter sealed with five seals. He hands me an official message from the Tibetan government. Let me give you a literal translation.

"For familiarization, pass on to the German gentleman,

Dr. Schaefer, master of a hundred sciences.

Thank you from the bottom of our hearts for your letter, which we received on the 12th day of the 9th English month, along with two boxes of gifts that contained a gramophone, music records and two field glasses.

As for you personally and the Germans accompanying you: Mr. Wienert, Mr. Geer, Mr. Krause and Mr. Beger (at least five persons in total), with whom you intended to visit Lhasa as the first Germans and inspect the sacred Tibetan monasteries, we bring Please note that entry into Tibet is once and for all forbidden to all foreigners.

Although we know from experience how difficult it is to do at least two things at once, we wish that all your undertakings come true. We understand that your true goal is to see our holy country, get to know its religious institutions, and strengthen friendship. To familiarize yourself with it, we give you permission to visit Lhasa and stay there for 14 days. Of course, this is done on the condition that

that you undertake not to cause grief to the Tibetan population, not to kill any Birds and ANIMALS, WHICH COULD offend the religious feelings of the Tibetans in the highest measure, and not only the clergy, but also Ordinary citizens.

Treat it favorably

Sent by the Kashag, the Tibetan Council of Ministers, on the 3rd day of the 1st month of the year of the Fire Tiger."

It was a huge success.

We had an invitation from the Tibetan government in our hands, and as the first Germans, they wanted to see us in the sacred capital of Lhasa. Our joy was indescribable! Our current scientific projects in North Sikkim were coming to an end. We are heading back to Gangtok at an accelerated pace to start preparing for the big expedition to Lhasa. We cannot plan a specific date, but in view of the political tension that has arisen between Germany and England, we consider it necessary to set off on a journey without delay in order to reach Lhasa as quickly as possible. The caravan of our largest enterprise starts in December 1938, despite the fact that frosts were expected.

To all this, we can add that on December 21, 1938, on the winter solstice, we crossed the Tibetan border and headed for a mountain lake, which was located at an altitude of 4000 meters. For us, this is a great day. We sit around our little radio and listen to the words of Reichsführer SS H. Himmler, who is our patron. His calm voice, carried by radio waves, sounds from somewhere in the Sudetenland. We silently seize our torches and, accompanied by our faithful native crew, head for the lakeshore, where in the glow of the fire we swear that in spite of all difficulties and death itself we will fulfill our great task. At the beginning of a new light year, we stand on the border of a huge mysterious country. All winter worries are forgotten. We are about to do something big and wonderful.

When the heavy night shadows, shrouded in valley fog, begin to melt and disappear, on December 22, 1938, our caravan continues on its way. A few hours later we will climb to the highest point in these parts - the peak of Natula, which separates Sikkim from Tibet. Radiant sunlight bathes the mountains as our faithful guides stop at the obo [111] to tie a prayer flag and offer sacrifice to the mountain deities. Far to the south, over the Indian plain, stretched a boundless sea of silvery clouds. But in the north and east the sky is cloudless.

Before us lies the Chumbi Valley, which, like a wedge in the Tibetan landscape, runs far south, between Bhutan and Nepal. Close enough are the jagged ridges of the Bhutanese Himalayas, which gradually grow in a northeasterly direction to reveal to our gaze a grandiose panorama of the mighty Chomolari, chained in eternal ice. This beautiful mountain rises at a distance of 70 kilometers. For a whole week she will be our constant companion, our guide. At the eastern passes of Chumbi, covered from the west by the Pauhunri mountain range, you can see this most majestic mountain in the world, which is even more beautiful than Siniolchu! It rises above the steppes to a height of 7300 meters, and unlike Siniolchu, it does not get lost among the mountains adjacent to it.

The Tibetan landscape is inconceivable without the Chumbi Valley. It has long been a bone of contention between Bhutan, Sikkim and Tibet. Framed on both sides by mountain ranges, it leads from Yaung through Sikkim straight to India. In fact, this is the only gate to Tibet. The inhabitants of this fertile region, guarded on almost all sides by majestic mountain ranges, are a mixture of Tibetans, Bhutanese and Sikkimese. For this reason, it is very difficult to identify their racial roots. In past times, the Maharaja of Sikkim, whose dominions

once stretched to Chomolari, stayed during the monsoon rainy season precisely in the Chumbi valley. But then it was conquered by the Tibetans. After that, the warlike Bhutanese, using the passes in the mountains, began to terrify the inhabitants of the valley. During robbery raids from Bhutan, they killed civilians and stole their livestock. Only the British managed to restore order in the Himalayan "triangle", [112] which they began to use for their own purposes.

Almost all major caravan routes running along the Tibetan lands at an altitude of 4400 meters pass at the foot of Chomolari. But here is also Pari, a settlement which, along with Litang in Eastern Tibet, I consider the dirtiest place on earth. Pari is postal

station and transit point for caravans that go from India to Lhasa and vice versa. Business here is conducted by the Tibetan governor, who is appointed by the government in Lhasa. He is supposed to represent the interests of the Tibetan criminal, (primarily trading) serving his sentence in Tibet. We get acquainted with the governor and find in him a good friend and assistant. All day long, a piercing cold wind rages in the steppes around Pari, which prevents my comrades from working. Wienert is trying to make observations in his tent, which he has put a little to the side. He toils with the zeal of a savage, and finally fails to complete his geomagnetic measurements. We are unspeakably pleased that this terrible settlement remained behind us. Having passed Tangla, we go deeper into the steppes. Along the way, we take pictures of kiangs, these wild Tibetan donkey horses that have found their habitat in this sparsely vegetated area along the floodplains. Fortunately for them, very little snow falls in these parts in winter. Otherwise, these undemanding and hardy animals would be doomed to a painful starvation death.

Completely frozen, but in high spirits, in the late afternoon we drive into the settlement of Tuna, which consists of several houses tightly pressed against each other.[113] The environs of Tuna present to our gaze an imposing panorama of the brilliant peaks of the Bhutanese Himalayas, which, like fingers, are directed to the sky. Clouds have accumulated above them, which in summer cover all the ice peaks with a curtain of rain. It is impossible to imagine the boundary between two climatic zones more clearly. In the south, in the Himalayas and India, the hell of monsoon rains reigns, and in the north, the sun-drenched high-altitude steppes of Tibet stretch.

It may sound incredible, but the fact remains. Here, in Tuna, at an altitude of 4800 meters above sea level, barley is grown very successfully.

Our path, passing through Dotchen, leads us to Kala, where we say goodbye to the expanses of the steppe for a long time. We are heading northeast towards Gyantse (4130 meters above sea level), the third largest city in Tibet. From time to time we come across wool caravans heading for India. Wild Tibetans, with their faces hardened by the wind, in dashing fox hats on their heads, imperturbably continue on their way. Sometimes we are overtaken by Tibetan mail carts, which are made entirely of leather. Bells jingle on a symbolic spear rising above these wagons. The Tibetans who drive the cart are cheerful and unpretentious people. It is thanks to them that mail is exchanged between Lhasa and the Sikkim border. The sound of the bells should warn the bands of robbers that this is not a trading caravan. This is not only a symbol of Asian postmen, but also their specific protection. The further north we go, the lower the landscape becomes. The small mountains, which are rare in these steppes, seem to me like mighty harbours, bordering on several sides the artificially irrigated fields and the meager settlements of the Asiatics.

Week after week we see a sunlit landscape. It has hardly changed since the moment we first crossed the Tibetan border. The breathtaking play of light and shadow that accompanies us from early morning until late at night reconciles us with

boundless spaces. However, in the summer, snow-white, crumpled clouds sometimes move over this boundless country, which rush like a herd of horses.

Two days later we reach Gyantse. Granite rocks pile up to the right and left of us. This majestic balustrade borders the entire road leading us to the "red gorge". When leaving this gorge, we see a lonely statue of Buddha, which should bless tired travelers and caravaners, protecting them from the threat of rockfalls. In the spring of 1904, a fierce battle was going on in these parts between the expeditionary force of Francis Younghusband and the desperately fighting Tibetans who wanted to protect their country from the wobble of a power-hungry European power. Many hundreds of Tibetans died here under the hurricane fire of cannons and machine guns, which they could counter only with ancient flintlock guns, which were manually loaded through the barrel. The British stormed the mountain slopes and captured all of southern Tibet. After that, the Tibetan army gathered at the Gyantse fortress to give their last battle. Despite the heroic resistance of the Tibetans, they were defeated and the way to Lhasa

was opened. It was there that in 1904 Great Britain imposed its conditions on this mountainous country. Tibetans remember those times with great horror and bitterness. One of them told me that it was an unequal fight: "Almost children came out against well-armed warriors." The closer we get to Gyantse, the wider the valleys become, the more people we meet. Villages and hamlets are visible everywhere. The suddenly appeared artificial grove, which is surrounded by a stone wall, is the first sign of an increase in the well-being of local residents.

High on the mountain slopes or on rocky terraces, small lamaist monasteries rise in the distance. The closer we get to Gyantse, a highly cultured city, the more monasteries there are. More and more often we come across picturesque ruins. We are directly confronted with the remains of an ancient culture that has nothing to do with modern Tibetan architecture. On a high mountain terrace we see an ancient monastery, which attracts our increased attention. And next to it are the ruins, the remains of the structure of an ancient mysterious civilization. Both that, and another, adjoining, at the same time will get to the field of our sight.

Suddenly, the mountains part, and the windswept agricultural plain of the Gyantse region opens up before us. The landscape is enlivened by numerous tornadoes circling in a wild dance, which, like ghosts, rush over the earth. In summer, when small groves bloom on sandy ground in the middle of an arid valley, fields covered with bare mountains grow, this place must be a paradise, an oasis of highly developed human culture that arose on the lunar landscape of Tibet.

As for many Tibetan valleys, it is very characteristic of the day of Gyantse that as a result of once raging volcanic activity, steep mountain peaks and elevations of rock suddenly appear on it. These are the residual peaks that were once in close connection with the nearby mountain ranges. But today they rise only like islands of geological debris that cover all the plains of Tibet. "The country is drowning in its own rubble," once said an eminent Tibetan geologist. And he was right. The few Tibetan rivers do not have the destructive power that is capable of dragging stone blocks and boulders to distant seas. As a result, the country is suffocating in the mass of stone fragments of its giant mountains. Many of the distant steppe lakes dry up precisely for this reason. Where the fields are now located, where the village adjoins the village, where the fortresses are scattered mosaically, the once mighty natural elements showed their power and

frenzy.

In these southern regions, the Tibetans developed not only agriculture, but also animal husbandry, the results of which we cannot stop looking at. Along with barley, wheat, peas and buckwheat, potatoes are also cultivated here, which came to Tibet through Bhutan back in

the time of Warren Hastings. It is interesting to note that the Tibetans developed a special variety of barley that matures in just two months. This variety of "60-day" barley, which is of exceptional interest to us, is cultivated only in Halden and Steilhangen, where artificial irrigation is possible. Only in June, when the first light rains pass, does the sowing of this barley begin, which is harvested already in August, and in September a new sowing begins.

Among domestic animals, along with dogs, cats, chickens, pigs and sheep, you can see tamed yaks here. The farm uses a variety of hybrids of yak and cow. It all depends on what functions it is assigned to: whether the animal should give milk or meat, or even be used as a draft animal.

In spring, you can see how yaks, whose horns and heads are decorated with multi-colored tassels, pull the plow behind them, obediently moving along the furrow. A Tibetan who plows in this way is laconic - you can only hear how he diligently mutters prayers under his breath, and his wife and children who follow him sow the grain.

Tibetans are very trusting and exceptionally pious people. For them, Lamaism is not only a form of connection with the spiritual world, but also the essence of their whole life. Therefore, animals are decorated with colored tassels. These amulets are supposed to ward off evil spirits.

Everything in Tibet is permeated with religion. Every manifestation of life for a Tibetan is associated with religious ideas. In the summer, when Tibetan peasants have a few quiet days between sowing and harvesting, they flock from all around the Gyantse Valley to the majestic Pelkor Chede Monastery to take part in lama dances and to witness how the evil spirits that might have gathered in the valley, are expelled. During this open-air summer festival, the Tibetans show off their cheerful national character. If there are people in the world who can despise time, celebrate and find peace and happiness in idleness, then these are, first of all, Tibetans - people who know how to live.

If there is a country in the world where dogmas are established and laws are announced that guide no one, and no one cares about their observance, but they are observed in order to maintain respect for oneself and one's family, then this country is Tibet. Tibetans are not burdened by conventions, they are unaware of the ideas of morality and morality in their European-Christian sense. They live for their own pleasure, celebrate holidays, drink tsang, love women and love to mess around. They are happy and satisfied, like little children during a fun game.

Even the lamas of the yellow sect as a whole do not pay attention to the many prescriptions and prohibitions that are placed on them by religion. Even the highest clergy are here too humane.

Fantastically beautiful, wild lama dances, which take place during the summer festival in Gyantse, are accompanied by open-air feasts, archery, equestrian competitions, horse races and other colorful, picturesque games.

Gyantse, despite its importance as a major trading center, is also the center of Tibetan carpet weaving. Tight, dense, almost stiff "wild wool" of Tibetan sheep is the best suited for making carpets. Fortunately, European concerns did not extend their tentacles to these areas of high Tibet. Tibetan carpets are made using natural dyes that come a long way from the mountain forests of Bhutan and Sikkim. There they are extracted from the bark, leaves, roots and mysterious fruits. Carpet weaving in Tibet does not have a factory scale - it is the privilege of wealthy large families. The carpets themselves are handmade in special rooms or directly on the low roofs of houses where noble families live. The weavers sit crouched before their

machine tools and monotonously sing

sad songs, counting the ringing claps of the shuttle and sometimes interrupting to read prayers in the same monotonous rhythm. There is something beautiful in this connection in the noble houses of Tibet between masters and servants, between ladies and maids. Everyone belongs to the same family, but everyone knows where the boundaries of what is permitted are. There is a beautiful Tibetan proverb that says: "If the master of a Chinese servant dies, he will die of hunger. If the ruler of a Tibetan family dies, the servants will ride horses." There is no doubt that the Tibetans are true Asians who are merciless and cruel in their treatment of their enemies. Tibetans are masters of inventing diabolical tortures and inhuman torments, but at the same time they are very gentle and friendly with animals, servants, women and their friends.

Day after day, strong winds rage over the winter expanses and empty arable fields near Gyantse, raising heaps of sand and dust into the air. We, having received fresh animals, climb the mountains again, this time to reach Lhasa. Through the majestic Karola we drive to the east in the area of the sparkling turquoise lake Yamdrok Tso (4400 meters above sea level). Even during the day it gets cold. We rejoice if we manage to cover a distance of 40-50 kilometers in a day. Icy winds strive to knock us out of the saddles. But what unforgettable experiences the views of Lake Yamdrok Tso bring us!

When the borders of Tibetan agriculture end, and with them the places of residence of settled Tibetans, we again meet numerous nomads who move from pasture to pasture. They lead a restless traveling existence and occasionally calm down to give their horses a rest. In these abandoned wastelands, blown from all sides by winds, we more and more often meet travelers - wanderers with a spear or a staff in their hands, who drag all their belongings on their back. They go to distant lands to drag out a miserable existence, begging for alms or robbing lonely travelers. There are also fanatical, half-mad pilgrims who try to reach Lhasa on their knees. Such in constant bow circle around the stronghold of Lamaism. But there are completely different, wolves in sheep's guise. They are dressed as lamas and hold a rosary in their hands. But hidden behind their belt is a razor-sharp dagger. Such go out on caravan trails to wait for a gullible victim. But most pilgrims of both sexes are harmless eccentrics who are hung with amulets and magic boxes. They come from the eastern province of Kham, where not only the most proud and beautiful Tibetans live, but also the most cruel and bloodthirsty robbers.

We spend our last days in the vicinity of the lake. The bluish ghostly ice that bound the majestic Yamdrok Tso and the frozen teeth of mighty glaciers create a truly enchanting picture. At some point, the road turns sharply, and the lake remains behind us. Heading north, we climb a pass 4,700 meters high. The upper reaches of the Kambala are the historical and natural boundary between the two largest and most important provinces of Tibet: "Yu"[114] and "Tsang".[115] Here we again see an amazing panorama. Behind us, somewhere 300 meters below, steppe mountains stretch and a bright blue, surprisingly calm lake lies. On both sides we see mountain ridges. In front of us, for the first time, we notice the silver shiny loop that forms the Tsangpo (Brahmaputra) River - the main water artery of Southern Tibet.

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In winter, this river, gently flowing between the mountains, is barely a hundred meters wide. However, in summer, when the snow begins to melt and violent thunderstorms rumble, it turns into a turbulent stream that roars from west to east to carry its waters through India. There, from waterfall to waterfall, it changes its direction. In the Calcutta region, it merges with the Ganges and flows into the Bay of Bengal, finally dissolving in the waters of the Indian Ocean. In quiet reverence and with inner joy we reach the highest point of these places. Now events follow each other with unexpected swiftness. Two days ago we crossed the Brahmaputra in clumsy boats. In the evening we enter the small Tibetan area of Chusul, which is located north of the river. The commandant of the castle and the civil governor welcome us with open arms. On behalf of the government, I am being given a white silk ceremonial veil.[116] In a spacious clean house, where we were escorted by a delegation of high-ranking Tibetan officials, I sit down in a place of honor - under a canopy. In a respectful bow, several servants approach us, who want to give us some gifts from the Tibetan government. Shortly thereafter, a priest from Lhasa appeared and asked what time we intended to enter the sacred capital the next day. Since the Tibetan government and higher

the clergy of Lhasa wanted to organize a proper reception for us, then I report the time of our arrival with the utmost accuracy.

I learn that the highest ranks of the government in the rank of general and the lamaist abbot (this is exactly what is indicated in the report of Schaefer - A.V.) want to meet us 3-4 miles from the city in order to show us the respect of Lhasa. During the solemn ceremony of the exchange of white silk bedspreads, we are announced that, as the first Germans to visit the sacred capital of this mysterious country, we are the most welcome guests. Just when we had almost reached the most desirable goal of our expedition, political intrigues began behind our backs. But I will talk about this separately. But at that moment, nothing could prevent us from seeing the towers and battlements of the golden roofs of the Potala for the first time in the morning of the second day. We act like Asians there. In front of the city we get off our horses and bow before the stronghold of Lamaism, this Vatican of the Buddhist religion. A few hours later, I was given the high honor of leading the first German expedition under the shadow of the royal palace of the Potala.

For several days of my stay in the capital of the country of the gods, I manage to destroy all the intrigues that began to weave around us like a thin spider web. From an originally planned two-week stay in Lhasa, our visit turned into a two-month stay in this holy city. Almost immediately, cordial friendship began to bind us with the "living deities" and representatives of the Tibetan government. The time spent in Lhasa is my greatest scientific experience. I probably won't have to experience something like this again.

We leave hospitable Lhasa when the sacred black cranes that have wintered here are about to fly away. Wild geese stretched out in schools, gray doves begin to coo, and chicks hatched in the nests of ravens. We have new challenges ahead of us.

I got it into my head that, as the first white explorer, I should explore the ancient capital of Tibet, Yalung Podrang. For a few days we follow east. During this time, we crossed the Gokar-la pass, the height of which is 5200 meters. Arriving in Samye, we again find ourselves in the valley of the majestic Brahmaputra. We follow downstream. We continue our very tedious journey through the sandy deserts until we find ourselves in Tsetang on the Tsangpo River, one of the large Tibetan cities with more than three thousand inhabitants.

Tsetang is very famous. Here, according to the beliefs of the Tibetans, the human race originated from the connection of a male monkey and a demoness. This is where agriculture originated in Tibet. Many saints were born here. This city was often visited by the great Padmasambhava. The rooftops of the city are gleaming with Christmas decorations. Prayer flags rustle everywhere. And on the coastal willows, buds begin to swell - the first sign that a new vegetative period will soon come.

Tsetang is characterized by numerous chortens that picturesquely rise above the surroundings. In these buildings, the bodies of the great lamas are buried in eternal rest. Their architecture goes back to Indian stupas. In general, almost all religious monuments look like pyramids.

In this case, they should symbolize the lamaist pantheon and individual elements of the universe: earth, water, air, fire. The top of this structure should denote the ether - the transcendent matter of the Universe. But this is only one of the many interpretations that the Tibetans give to the designs of chortens. Another version of dividing the main part of the building into four parts is nothing more than an architectural embodiment of the mysterious prayer formula: "Om mani padme hum". We hear these words a thousand times a day. We read them on the stones by the side of the road, on the rocks, on the walls of houses - it is almost everywhere. It is written on every manual prayer mill. We are dating

with her in monasteries and on the mountain slopes, where she is lined with giant letters of white quartzite. This mysterious formula hovers over the country. Whatever you listen to, wherever you look, whether early in the morning or late in the evening, whether in the dim halls of temples or on sky-high passes, whether in the houses of the rich or in the huts of the poor, from year to year it is repeated billions of times: "Om mani padme hum - Om mani padme hum."

Tsetang is located at the entrance to the Yalung Podrang paradise valley protected from all winds. Halfway between these two cities is a kind of fortress, a powerful knowledge with a high observation tower that rises above the entire valley. This structure is another evidence that here we are confronted with the most ancient layers of Tibetan culture.[117] The building has been reconstructed more than once, but in popular belief it remains the "oldest" building in Tibet, which is associated with many ancient stories and legends. It was here that the first people were supposed to live - the descendants of a hairy monkey and a grinning devil. From here they first settled the Yalung Podrang valley, and then quite peacefully. Now in this tall building there is a temple in the name of the merciful goddess and loving mother of Lamaism, the thousand-eyed Dolma (Tara), whose historical prototype was one of the two spouses of the Tibetan king Srong-Tsang-Gambo.

At first, Yalung Podrang is somewhat disappointing. Unfortunately, almost nothing remains of the ruins of the ancient city and the majestic royal palace. Observation towers, which at one time were erected near the palace of the first kings of Tibet, are well preserved. They were supposed to cover the most important strategic directions. Today, they are the remaining witnesses of how brave warriors helped the former rulers of Tibet.

Then we follow a very difficult route. Powerful winds, more reminiscent of sandstorms, are trying to measure their strength with us. Sand clogs our eyes, ears, falls asleep under clothes, creaks on our teeth when we eat. Throughout our journey, we see giant dunes that reach a height of 30-50 meters. In some places, we are surprised to see mountain slopes that are hundreds of meters high covered with undulating sands.

In the never-ending deserts of the Brahmaputra Valley, we ride on light, winding sand. We often lose our way and have to find our way again. Only in small valleys, sheltered from winds and sandstorms by mountains, do we find small oases of agriculture. It is there that there are rare villages in which people still live. One day we enter Chambaling, where the eponymous chorten is located, which is the largest in Tibet. A mighty building, in the lower pavilions of which there is a monumental statue of the lamaist messiah - Chamba. The height of the statue reaches 50 meters. At different levels of this building, you can find the cultural treasures of this divine country.

After we decided to shorten the route of our expedition, we head through the gorges to Rimpung, which is located in the upper reaches of the Tsangpo. On a huge rock, which is washed by rivers from two sides, the "tszong", the castle of the Tibetan governor, rises above the city. In the Tibetan language, the word "dzong" refers not only to the castle itself, where the residence of the local ruler "tszongnen" is located, but also figuratively refers to the entire area, which corresponds to the German Landkreise. "Tzongpen" are appointed and dismissed from their positions by the central government in Lhasa. Every year they have to send certain offerings of grain, flour and oil to Lhasa, and also pay taxes depending on the size of the area. But in essence, the "tszongpen" are little kings who mercilessly exploit their area. They are everywhere engaged in extortion, as they have the full right, at their discretion, to imprison or release, as well as to execute and

pardon.

Around these ancient Tibetan castles, there is a romantic atmosphere in itself. They involuntarily evoke thoughts about our European Middle Ages. Proudly and commandingly they stand on high rocks. Their stone walls may live for centuries, just as they have already survived more than one century.

In Shigatse we are caught by the Tibetan spring. The birds return to the streams and swamps that provide water to the barley fields. In one night, the surroundings are covered with thousands of purple flowers. In addition to primroses, blue vetch and blue irises bloom, which in May-June turn the entire space from Shigatse to Gyantse into a continuous sea of flowers. Only mountains do not change their color. They remain naked and alone.

In Tashilhunpo, in the monastery, which not only provides shelter to four thousand monks, but is also the residence of the Panchen Lama, we, as guests of honor, are cordially greeted by his old abbot. These days he will become our patron and true friend.

For several weeks we have been successfully exploring the vicinity of Shigatse. Before the monsoon season begins, we intend to explore the mountains north of the Brahmaputra. But the clouds were thickening not only in the sky, but also over the future fate of our expedition. Echoes of hostile rumors reach me, which grow with time and finally turn into a real stream of slander and slander against me. The tension is growing day by day. Mail communication with us was forcibly interrupted. Sometimes we pick up echoes of the news on our shortwave radio. We are forced to hastily say goodbye to our Tibetan friends, after which we once again head to Gyantse by the shortest road. From there, after overcoming many difficulties, we manage to make our way to India.

In August 1939, having loaded our luggage onto the ship, we are heading back. We ourselves are flying by plane from Calcutta. Our way back to Germany lies through Karachi, Basra, Baghdad and Athens.

PHOTO

Thanks to the collaboration between the Museum and the German State Archives, all 1773 photographs brought by Ernst Schaefer from the famous expedition to Tibet in 1938-39 have been made available to the public. Here are some of them.

Hunter with a red kite.

redheads, we pi valyu Maz nen, by PI

The expedition arrived in Calcutta: from left to right, Wienert, Schaefer, Beger, Krause, Geer. =

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In Gangtok, Schaefer was received by the Maharaja.

No.

True story. you pa kaga eta

There doesn't seem to be time to shave.

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2531

Preparing for a trip to Tibet. Schaefer plots the route.

~ . b

It's already in Lhasa. Standing Rabden Hazi (guide), Kaiser Bahadur Thapa (translator), Schaefer. Sit Krause, Geer, Wienert, Beger.

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Solemn reception. Notice the pennants.

Blbekissi 003 125 "A 0 004 Gom: Irakli, btrt 1 OA

Photo with ministers. The first shot is only six months away from this, but the beards and suits have aged the travelers by ten years.

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Schaefer with the abbot of the monastery and motorcyclist Mondre. Mondre studied in England in his youth and brought with him a motorcycle, the first

in Tibet. But after he crashed into the horse of a Tibetan minister, he was forbidden to ride a motorcycle, and even lowered in rank.

Beger for anthropological measurements.

Wienert with someone's horse (probably Przewalski's).

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Lhasa.

The goal of the expedition has been reached! I managed to find a pair of pictures for pennants!

Bobekysn, VM 10-5-5423. 1 0A Buoys

Lhasa. View of the Potala.

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It seems that this photo from the filming of the movie Kin-Dza-Dza got here by mistake.

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Ernst Schäfer and cinematographer Krause filming Tibetan rituals

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Notes

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K/ades 1. Vŷuŷtep ipa Vipep. 1erad, 1944. 5. 253. 2

Vedeg, Vgipo. Mi er deshchespep Tireyehreayop yyyyy yyyyyyyy 1938/39 pasy yyyyy. \MLezBaaen 1998. 5. 112.

Z David-Neel, A. Initiations and Initiates in Tibet. - M.: Tsentrpoligraf, 2004. S. 74

Syyyyyyyy yyy5y yyyyyyyyy yreyy — yyyyy yyyyyyy aeg yyyyyyy ybe-yyyyyyyyyyy yyyyy yyyyyy 1938/39 — yyyyyyyyy yyyyyyyyyyye d 55 - Munchen 1943. 5. 48.

5

Waeikÿÿsÿeg Veobasšcheg ut 2. 02. 39 — Veyade Shisÿgÿegeg Veobasÿÿeg Rode 5.130 ÿ. 6

Noeyeg, үүү.үүүүүүүүүү үүүүүүүbiepae aeg Septapep, Va. I, EgapkigE/M., 1934.

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Mogat, Vishaga. Schymegyaph ipa Maeppehip. 2 Vae., 1936/37. 5.291.

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25ÿÿÿÿÿÿÿÿÿ, Capi. AChapÿÿ, ie Ogÿeÿtaÿ deg Agÿeg. Vet, 1922 (= 1935 = 1996). 9

Mle! apa, Negtapp. AChapiz, Edaa ipa Vye!. Meisse fit, 1925. 5. 26.

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Syhytia, Rgepgok. Utsezhe aer Egÿÿep Scÿÿÿÿÿÿep ONepBagipd. ÿ&ÿÿÿÿÿÿÿÿÿ ÿÿ-ÿÿ|. pas Soiaepe Visÿÿ aer Mepsuÿÿÿÿÿÿ. Mÿ aep ÿrÿÿep OYepragipdep ÿÿÿ ÿÿ ÿÿÿÿÿÿÿÿÿÿ giÿskgeÿÿÿepa ÿÿ 85,000 Yÿÿÿÿ ÿÿÿ ÿÿÿÿÿÿÿ Seriggi. Roggcheit it Vaane, 1931. 5. 177-188.

eleven

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Memitap, Joyp Kopa. Tÿe oshcheg mtee! oÿ Thu: ÿÿgauapa biaÿÿÿÿÿÿ sostoiodu ip {Pe Kaiasakga Tapÿga Maaÿÿop 1987. P. 456

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qÿÿ, Siiao wop. Sie Ogÿrgasÿe aeg Agio-Segtapep ipa iÿge Myÿgegÿepÿrgasÿe. \\Mep. 1914. 5. 47 Y.

14

Nate Raphael. Jewish Goddess. — Ekaterinburg U-Factory, 2005. P. 166.

15

Kiaisep, Apeas ipa aie Repaÿep (NatBigd ipa Soÿÿÿ) ÿ 5. 872 N. In the Greek language, words that begin with go and are similar in meaning are even more common; for example, it is enough to cite yogosÿos (circle, horse path, circuit, wheel, wall around something, snake rings), yogosÿtaios (stone fence of fields), yogoshiÿos (round dome), Tgorÿopÿos (master of the construction of round buildings).

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Kgaise, Eti (ÿÿÿÿ Siegne). Ge Tgojabigdep Mogaeigora\$. ÿÿg 20ÿattepÿapd ti aeg ÿpaodegtapÿÿÿÿep Tgoÿÿÿade vop deg epÿÿÿÿep ipÿ degapdepep Soppepigai (Sugÿÿÿ, ÿÿÿÿÿÿÿ, ÿgÿÿÿÿpe, Neepÿ), dep ÿÿÿÿÿÿÿÿÿÿÿÿ, 5sPmek-ipa Gabupp aptep. Siodai, 1893. 5. 11-12.

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Meyer, Joyn. Ahpepagar ipa Vgashchet. Nye, 1944.

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ye, Negtapp. Segtapÿÿÿÿe ÿoÿÿÿÿÿÿÿÿeg. Geirgid, 1933. 5. 76.

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The Russian expression "ata-ta", which is used to frighten children when they are naughty, is translated from the Gothic language as "your ancestor (father)," in the sense that the world of ancestors is always nearby

20

Meyer, Joyn. Aÿpepdgar ipa Vgaÿiyoÿeip. Na! Her, 1944.

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Quirkspeg, Hogs. Ge Mepÿÿge ÿp ÿÿ&ÿÿÿÿgora ipÿ deg Mepÿÿgdedapke. \Miesbaaen, 1955.

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For more information about Ur energy, see the series of studies by two Russian physicists called "URRA Cult": Paninev A.M., Gulkov A.N. Cult URRA: Approaches to new biology, ecology and medicine. Ed. 2nd. - M.: White Alvy, 2004, Lanichev A.M., Gulkov A.N. Russian Way. (The spiritual aspect of the transition to the New Age). - M.: White Alvy, 2005, Lanichev

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Wat (Aehapaegyop Vogskÿöÿ), Chg Me \Me. Ogapÿsÿe \ Meÿbmuepae - Mot bipp aieÿeg 2nd. Vet, 1932.

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There is an excellent book by Eduard Norden on the subject of this Late Antique belief in the coming appearance of a "new kind":

Mnogaep, Ediaga. Oie Sebi yes Ktaez. Seÿÿÿÿÿÿÿÿ ÿÿpeg geÿÿdÿÿÿÿep Tdee. (1924), Zeedak, 1969.

25

Blavatsky EM. Secret Doctrine. Volume 1. - M.: Eksmo,

2006. S. 138, 176.

26

Most likely, Liebenfels is referring to the book by Hermann Lefeldt "Cosmic Change and the Way of Life on Earth", published in one of the astrological publishing houses in Hamburg shortly before this: Aege / ae, Negtapt. Kostÿÿsÿe \! Nutbig. Oganis Mepad.

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Kitteg, Zedteaya Abo! Neyde KVipeptasÿÿ: Mÿëaegderiÿ aesÿ Agptapepeuitÿ augsu Vipepirbipdep ipa Taphe. NutBiga: Ogapis-Mepad, 1932. 5. 5.

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Wirth, Herman Felix. Chronicle of Ur Linda. Ancient history of Europe. / Per. with him. Kondratieva A.V. - M.: Veche, - 531 e.: ill. — (Agapa Musisa). pp. 413-414.

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Gop, Tzheoaog. Tibeyo I - Vgieske gmiÿsÿep ppepmey ipa Aiÿsepumeÿ. Reita, Ea. Meÿe Persrekiuep. 2000. \$. 10.

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Made! Vgÿdÿe. Ge Meÿÿÿÿÿÿÿÿÿÿ. İÿge Seÿsÿÿsÿe ipa Koye ÿt "Ogep Keÿsÿ". Megad Gieg Seyÿÿÿÿÿÿ aeg
ÿMaÿiguÿÿÿÿÿÿÿÿÿÿ ipÿ Tesÿpik, Sidagi. 2000.

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Pop, Theor. Tibeyo I - Vgieske gmiysyep ppepmey ipa Achzzepmek. Reitda, Ea. Metse Regsrekiuep. 2000.5.10

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ÿÿÿÿÿÿÿÿÿÿ, Egaÿpapa. Tiege, Mepschep ipa SoeKeg. EgapKi" at Met, 1924. The German translation was made from the publication: Ossepao\uÿKi, reganapa. Beass, Mena pa Coas, Memi Yorgk 1924.

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Ossendovsky A.F. People, Gods, animals. — M.: Yauza, 2005. S. 280.

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According to Ossendowski, the exit of the Agartians “in power and glory” should take place in 2029

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Seggapo, Midie!. Raz Soiaepe Vapa. E̋oyeg̋y̋s̋yeg̋ N̋yeg̋y̋ti̋. rei̋y̋s̋y̋e Oeregs. wop E. UEro, 01000: 5.26;

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D'Alveydre Saint-Yves. Mission of India in Europe. // D'Apveydre Saint-Yves, Guénon R. Oracles of the Great Mystery. Between Shambhala and Agartha. — M.: Eksmo, Yauza, 2005. S. 23, 100.

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Roca! a, Sgedogu. Seŷeŷtakŷe Sefaro-Mieleg. Rokiterne ipa 7eidt5e aus en C5-Seŷeŷtagsŷŷŷuep. Vega at Siagpregreg See, 1995, 5, 50-51.

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About him, see further in the book by A.V. Vasilchenko.

50

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66

A detailed description of the trip can be found in the application. 67

A hot mixture of tea, salt, yak milk and butter from the same milk. 68

This version of the report, compiled by Ernst Schaefer, was offered to the scientific community in 1943 after the demonstration of the film "Secrets of Tibet". This explains

its semi-literary form and the absence of certain details that were of political significance. In particular, only a few lines are devoted to the main goal of the expedition - a visit to Lhasa. It is possible that the text of the report was previously edited by Heinrich Himmler, who preferred to omit a number of interesting points.

69

Teraí refers to the Himalayan mountain range from Assam in the east to Nepal in the west (hereinafter footnotes by the author of the report, Ernst Schäfer).

70

From a scientific point of view, the species of Aedii Capd is somewhere in the middle between the donkey and the horse.

71

He died in 1942 with the rank of general.

72

Padmasambhava is the actual founder of the lamaist religion, which is a mixture of Buddhism and shamanism. In 747 he arrived in Tibet, but it seems unlikely that the saint was in Sikkim.

73

Sherpas, Sherpas - a Nepalese tribe living at the foot of Everest. They have pronounced Mongoloid features. Many of them have settled around Darjeeling and are willingly hired to accompany expeditions to the mountains. Differ in reliability, devotion and endurance.

74

Barasahib literally translates as "great lord". So during the expedition, the natives called me. Each of my friends also received a special name, which corresponded to their occupations. Geer, who was in charge of food supplies (shtores), was called Shtoresahib ("master of supplies"), Beger, who provided medical assistance, was Dr. Saib ("Mr. Doctor"), Wienert, who maintained radio contact and constantly threw the antenna, was Tarsahib ("mister of the wire"), and Krause, who at every opportunity fell to the camera, - Picchersahib ("mister of pictures"),

75

This is how Kanchenjunga is literally translated.

76

Khasi means aristocrat.

77

The "northern school" of Buddhism, the so-called Mahayana or "great way". Unlike southern Buddhism (for example, in Ceylon) Hinayana or the "small path" in the Mahayana pantheon there are many deities, saints and "living Buddhas".

78

"Azars" traditionally wear masks in which Indo-Aryan features are read. They symbolize the first Indian servants of the Buddha, who, however, are little revered in Tibet.

79

The same goes for various masks and dance poses.

80

Sikkims and Tibetans understand Kanchenjungi not only as the most famous mountain Kanche, but the whole group of snowy peaks: Siniolchu, Simwa, Kanche, Twins, Tentpik.

81 Dharmakaya is the body of the law, the eternal wisdom given to the Buddha from above. 82

"Thunderbolt", meteoric iron, in Tibetan "dorje", is a Buddhist symbol of power. Darjeeling - Dorjeeling, city of the thunderbolt.

83

During the lamaist ritual, the revered object should always be on the right hand. Therefore, the shrines are bypassed clockwise.

84

Teigaodaii re apis, the Tibetan snowcock, a shy alpine bird that is found only in the mountains in the habitat of blue rams (Pseiaoyö paÿöoog).

85

Coop airpis, a wild red dog about the size of a Doberman. In general, the red wolf is one of the most dangerous predators on Earth. They hunt in packs. They can attack a person. They mainly feed on mountain sheep. In some cases, a red wolf can bite a horse or even cattle.

86

Takin (Vidogsaz Chbeapa) is a wild animal in the Eastern Himalayas and Western China. I have researched his way of life and described it in previous works. On this trip, we managed to clarify the distribution area of this rare animal.

87

The tactics, when small expeditions were sent from the central camp, which at the same time was a warehouse of food and things, fully justified itself during our trip.

88

Tsampa flour (tsamba) is the national dish of the Tibetans. Roasted barley flour is mixed with butter, tea, salt and soda. The dish is really very tasty, but poorly digested.

89

In Tibet, all high state institutions are represented by two employees: secular and spiritual. Mutual control should prevent - in most cases with a negative result - corruption.

90

Tibetans speak a wide variety of dialects. But along with the colloquial speech that is used in everyday life, they also use the noble, or courtly, Tibetan language. You can only contact very important people on it. Court Tibetan is very different from spoken Tibetan. There are almost no common words in it. But at the same time, court speech is very rich in flowery expressions.

91

Due to the fact that those parts of the vegetation is very poor, animal grazing is under strict state control.

92

The Tibetan herbalist and the common tern are bird species characteristic of the Tibetan swamps. Both of these birds live in Germany, but in this case we are talking about special geographical species.

93

Tibetans usually tie horses together so that they do not run away when they feel the approach of a wolf. But usually they are not released into the steppe. But here we are talking about an exception, so how they were starving.

94

Due to the climate and the specific air, in clear weather in Tibet, the distances seem to be shorter.

95

The Tibetan white-tailed eagle, unlike the golden eagle, often feeds only on moss. The same goes for ravens.

96

Unlike Tibetan peasants, whose women must constantly work, many girls from noble families dedicate themselves to monastic service.

97

Doptra is only the summer residence of King Taring. In winter he moves to Taring, a small Tibetan area.

98

Tibetan families adopted a lot of Chinese culinary culture. Chinese cooks could be found very often in Lhasa, Shigatse, Gyantse. Often noble families exchanged such cooks.

99

By baksheesh in India, and then, under British influence, in Tibet, something like tips.

100

The Lepchas believe that killing a shapi brings trouble. The animal belongs to the taboo creatures. It is not recommended to even pronounce his name. It can only be used as a swear word to roughly insult someone else.

101

Shapi was described by Professor Field (Zoological Museum of the University of Berlin) as Netygadi \$ etiaisis - Himalayan tahr.

102

The bird is "freshened", that is, the skin with feathers is removed, and all meat parts are replaced with cotton wool.

103

Goral and serow are goat-like antelopes that resemble our chamois. The first animal weighs 80 and the second 250 pounds.

104

Thanks to the cost savings and the almost Spartan lifestyle of the members of the expedition, we were able to save a third of the money; assigned to the expedition. With this money, they were able to buy more than 2 thousand items that made up a huge ethnographic collection.

105

An experienced hunter is able to distinguish species of wild animals by their droppings.

106

The risk of corn and millet are the main food (along with the gifts of the forest) lepchas.

107

In general, the expedition was equipped in such a way as to limit the weight of our equipment as much as possible and get rid of the so-called ballast.

108

In general, up to 30 species of rhododendrons can be found in Sikkim, which grow at an altitude of 1000 to 5000 meters.

109

Geckos are small steppe lizards that are very common in India. They live in houses and prefer to come out of their hiding places in the evenings. They are not chased away, as geckos destroy mosquitoes.

110

We managed to shoot three strong males and several females with calves.

111

Obo are sacred places built of stone blocks. They are decorated with animal skulls and flags with prayers. They are very characteristic of the highlands of Tibet and Mongolia.

112

This happened during Francis Younghusband's 1904 military expedition.

113

The British created a whole system of inns between Gangtok and Gyantse, with which we willingly used.

114

Yu - the province where Lhasa is located, is the sphere of influence of the Dalai Lama. 115

Tsang, the province where Shigatse is located, is the stronghold of the Panchen Lama. 116

In Tibetan it is called "hadak". There are about twenty varieties of giving hadak. For every situation there is a well-defined ceremonial.

117 This building is called "Ombu-lhakan".